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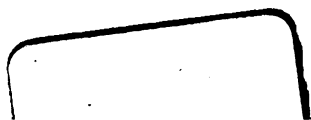
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# AUXILIUM PRÆDICATORUM;

OR,

## A Short Gloss upon the Gospels.

### WITH HINTS AS TO THEIR USE IN SERMONS.

---

VOL II.

## S. MARK & S. LUKE.

---

BY

THE REV PIUS DEVINE, PASSIONIST.

Lectorem Evangelii sub brevitate  
transcurramus, quatenus ejus expositio  
ita nescientibus fiat cognita, ut tamen  
scientibus non sit onerosa.

N. Gregory.



Dublin:

M. H. GILL AND SON, 50, UPPER SACKVILLE STREET.

1884.



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# TABLE OF CONTENTS.

## S. MARK.

CHAPTER I.				CHAPTER V.			
Verses			PAGE	Verses			PAGE
1 to 5	...	...	1	1 to 9	...	...	42
" 6 to 11	...	...	3	" 10 to 13	...	...	43
" 12 to 15	...	...	5	" 14 to 20	...	...	44
" 16 to 20	...	...	6	" 21 to 24	...	...	45
" 21 & 22	...	...	7	" 25 to 30	...	...	46
" 23 to 28	...	...	8	" 31 to 34	...	...	47
" 29 to 34	...	...	10	" 35 to 40	...	...	48
" 35 to 39	...	...	12	" 41 to 43	...	...	49
" 40 to 44	...	...	13				
Verse 45	...	...	14				
CHAPTER II.				CHAPTER VI.			
Verses 1 to 8	...	...	16	Verses 1 to 6	...	...	51
" 9 to 12	...	...	17	" 7 to 13	...	...	53
" 13 to 17	...	...	18	" 14 & 15	...	...	54
" 18 to 22	...	...	20	" 16 to 24	...	...	55
" 23 & 24	...	...	21	" 25 to 28	...	...	56
" 25 to 28	...	...	22	" 29 to 34	...	...	57
CHAPTER III.				" 35 to 44	...	...	59
Verses 1 to 6	...	...	24	" 45 to 50	...	...	61
" 7 to 12	...	...	26	" 51 to 53	...	...	62
" 13 to 17	...	...	27	" 54 to 56	...	...	63
" 18 to 20	...	...	28				
" 21 to 27	...	...	29				
Verse 28	...	...	30				
Verses 29 to 35	...	...	31				
CHAPTER IV.				CHAPTER VII.			
Verses 1 to 8	...	...	33	Verses 1 to 5	...	...	65
" 9 to 17	...	...	34	Verse 6	...	...	66
" 18 to 20	...	...	35	Verses 7 to 13	...	...	67
" 21 to 25	...	...	36	" 14 to 16	...	...	68
" 26 to 29	...	...	37	" 17 to 23	...	...	69
" 30 & 31	...	...	38	Verse 24	...	...	70
" 32 to 35	...	...	39	Verses 25 to 30	...	...	71
" 36 to 40	...	...	40	" 31 & 32	...	...	72
				" 33 to 37	...	...	73

## CHAPTER VIII.

	PAGE
Verses 1 to 8 ... ..	75
Verse 9 ... ..	76
Verses 10 to 17 ... ..	77
„ 18 to 21 ... ..	78
„ 22 to 25 ... ..	79
„ 26 to 30 ... ..	80
„ 31 to 33 ... ..	81
„ 34 to 39 ... ..	83

## CHAPTER IX.

Verses 1 to 8 ... ..	85
Verse 9 ... ..	86
Verses 10 to 16 ... ..	87
„ 17 to 24 ... ..	88
„ 25 to 28 ... ..	89
„ 29 to 32 ... ..	90
„ 33 to 36 ... ..	91
„ 37 to 40 ... ..	92
„ 41 to 49 ... ..	93

## CHAPTER X.

Verses 1 to 9 ... ..	95
„ 10 to 12 ... ..	96
„ 13 to 16 ... ..	97
Verse 17 ... ..	98
Verses 18 to 26 ... ..	99
Verse 27 ... ..	100
Verses 28 to 34 ... ..	101
„ 35 to 43 ... ..	103
„ 44 & 45 ... ..	104
„ 46 to 52 ... ..	105

## CHAPTER XI.

Verses 1 to 7 ... ..	107
„ 8 to 10 ... ..	108
„ 11 to 16 ... ..	109
„ 17 & 18 ... ..	110
„ 19 to 25 ... ..	111
Verse 26 ... ..	112
Verses 27 to 33 ... ..	113

## CHAPTER XII.

	PAGE
Verses 1 to 7 ... ..	115
„ 8 & 9 ... ..	116
„ 10 to 17 ... ..	117
„ 18 & 19 ... ..	118
„ 20 to 27 ... ..	119
„ 28 & 29 ... ..	120
„ 30 to 34 ... ..	121
„ 35 & 36 ... ..	122
„ 37 to 40 ... ..	123
„ 41 to 43 ... ..	124
Verse 44 ... ..	125

## CHAPTER XIII.

Verses 1 to 8 ... ..	127
„ 9 & 10 ... ..	128
„ 11 to 15 ... ..	129
„ 16 to 19 ... ..	130
„ 20 to 24 ... ..	131
„ 25 to 31 ... ..	132
„ 32 to 34 ... ..	133
„ 35 to 37 ... ..	134

## CHAPTER XIV.

Verses 1 to 7 ... ..	136
„ 8 & 9 ... ..	137
„ 10 to 13 ... ..	138
„ 14 to 16 ... ..	139
„ 17 to 21 ... ..	140
„ 22 to 26 ... ..	142
„ 27 to 36 ... ..	144
„ 37 to 41 ... ..	145
„ 42 to 45 ... ..	146
„ 46 to 50 ... ..	148
„ 51 to 56 ... ..	149
„ 57 to 59 ... ..	150
„ 60 to 64 ... ..	151
Verse 65 ... ..	152
Verses 66 to 72 ... ..	153

# TABLE OF CONTENTS.

ix

CHAPTER XV.				CHAPTER XVI.			
			PAGE				PAGE
Verses 1 to 5	...	...	155	Verses 1 to 4	...	..	168
" 6 & 7	...	...	156	" 5 to 7	...	...	169
" 8 to 14	...	...	157	Verse 8	...	...	170
" 15 to 18	...	...	158	Verses 9 to 14	...	...	171
" 19 & 20	...	...	159	" 15 to 20	...	...	173
" 21 to 25	...	...	160				
" 26 to 31	...	...	161				
Verse 32	...	...	162				
Verses 33 to 37	...	...	163				
" 38 to 40	...	...	164				
Verse 41	...	...	165				
Verses 42 to 47	...	...	166				

---



# TABLE OF CONTENTS.

## S. LUKE.

CHAPTER I.				CHAPTER III.			
Verses			PAGE	Verses			PAGE
Verses 1 to 4	...	...	179	Verses 1 to 6	...	...	227
" 5 to 10	...	...	181	" 7 to 9	...	...	229
" 11 to 13	...	...	182	" 10 to 13	...	...	230
" 14 to 17	...	...	183	Verse 14	...	...	231
" 18 to 20	...	...	184	Verses 15 to 20	...	...	232
" 21 & 22	...	...	185	" 21 & 22	...	...	234
" 23 to 25	...	...	186	Verse 23	...	...	235
" 26 & 27	...	...	187	Verses 24 to 33	...	...	236
" 28 to 33	...	...	189	" 34 to 38	...	...	237
" 34 to 38	...	...	191				
" 39 to 45	...	...	193				
" 46 to 49	...	...	194				
" 50 to 53	...	...	196				
" 54 to 56	...	...	197				
" 57 & 58	...	...	199				
" 59 to 64	...	...	200				
" 65 to 67	...	...	201				
" 68 to 75	...	...	203				
" 76 to 80	...	...	204				
CHAPTER II.				CHAPTER IV.			
Verses				Verses			
Verses 1 to 5	...	...	206	Verses 1 to 8	...	...	239
" 6 & 7	...	...	207	" 9 to 13	...	...	240
" 8 to 12	...	...	209	" 14 to 18	...	...	241
" 13 & 14	...	...	210	" 19 to 21	...	...	242
" 15 to 20	...	...	211	" 22 & 23	...	...	243
" 21 to 24	...	...	213	" 24 to 27	...	...	244
" 25 to 27	...	...	214	" 28 to 32	...	...	245
" 28 to 32	...	...	215	" 33 to 37	...	...	247
" 33 to 35	...	...	216	" 38 to 40	...	...	248
" 36 to 38	...	...	218	" 41 to 44	...	...	249
" 39 to 41	...	...	220				
" 42 to 45	...	...	221				
" 46 to 50	...	...	223				
" 51 & 52	...	...	225				
				CHAPTER V.			
				Verses			
				Verses 1 to 7	...	...	251
				" 8 to 11	...	...	252
				" 12 & 13	...	...	253
				" 14 to 16	...	...	254
				" 17 to 20	...	...	255
				" 21 to 26	...	...	256
				" 27 to 29	...	...	257
				" 30 to 37	...	...	258
				" 38 & 39	...	...	259

## CHAPTER VI.

	PAGE
Verses 1 to 7 ... ..	261
„ 8 to 11 ... ..	262
„ 12 to 15 ... ..	263
„ 16 to 19 ... ..	264
„ 20 to 22 ... ..	265
„ 23 to 26 ... ..	266
„ 27 to 30 ... ..	267
„ 31 to 38 ... ..	268
„ 39 to 45 ... ..	270
„ 46 to 49 ... ..	272

## CHAPTER VII.

Verses 1 to 7 ... ..	274
„ 8 to 10 ... ..	275
„ 11 to 14 ... ..	276
„ 15 to 16 ... ..	277
„ 17 to 22 ... ..	278
Verse 23 ... ..	279
Verses 24 to 29 ... ..	280
Verse 30 ... ..	281
Verses 31 to 35 ... ..	282
„ 36 to 38 ... ..	283
Verse 39 ... ..	284
Verses 40 & 41 ... ..	285
„ 42 to 47 ... ..	286
„ 48 to 50 ... ..	288

## CHAPTER VIII.

Verses 1 to 3 ... ..	290
„ 4 & 5 ... ..	291
„ 6 to 14 ... ..	292
Verse 15 ... ..	293
Verses 16 to 22 ... ..	294
„ 23 to 25 ... ..	295
„ 26 & 27 ... ..	296
„ 28 to 34 ... ..	297
„ 35 to 39 ... ..	298
„ 40 to 47 ... ..	300
Verse 48 ... ..	301
Verses 49 to 56 ... ..	302

## CHAPTER IX.

	PAGE
Verses 1 to 8 ... ..	305
„ 9 to 11 ... ..	306
„ 12 to 17 ... ..	308
„ 18 to 26 ... ..	310
Verse 27 ... ..	311
Verses 28 to 33 ... ..	312
„ 34 to 41 ... ..	313
„ 42 to 44 ... ..	314
„ 45 to 48 ... ..	315
„ 49 & 50 ... ..	316
„ 51 to 56 ... ..	317
„ 57 to 62 ... ..	318

## CHAPTER X.

Verses 1 to 7 ... ..	320
„ 8 to 12 ... ..	321
„ 13 & 14 ... ..	322
„ 15 to 20 ... ..	323
„ 21 to 24 ... ..	325
Verse 25 ... ..	326
Verses 26 to 35 ... ..	327
„ 36 & 37 ... ..	328
„ 38 to 42 ... ..	329

## CHAPTER XI.

Verses 1 to 8 ... ..	331
„ 9 to 13 ... ..	332
Verse 14 ... ..	333
Verses 15 to 23 ... ..	334
„ 24 to 31 ... ..	336
Verse 32 ... ..	337
Verses 33 to 36 ... ..	338
„ 37 to 41 ... ..	339
Verse 42 ... ..	340
Verses 43 to 51 ... ..	341
„ 52 to 54 ... ..	342

# TABLE OF CONTENTS.

xiii

## CHAPTER XII.

	PAGE
Verses 1 to 7 ... ..	344
" 8 to 12 ... ..	345
" 13 & 14 ... ..	346
" 15 to 21 ... ..	347
" 22 to 28 ... ..	349
" 29 to 31 ... ..	350
" 32 to 35 ... ..	351
" 36 to 40 ... ..	352
" 41 to 48 ... ..	354
" 49 to 55 ... ..	356
" 56 to 59 ... ..	357

## CHAPTER XIII.

Verses 1 to 7 ... ..	359
" 8 & 9 ... ..	360
" 10 to 14 ... ..	361
" 15 to 17 ... ..	362
" 18 to 22 ... ..	363
" 23 to 28 ... ..	365
" 29 & 30 ... ..	366
" 31 to 35 ... ..	367

## CHAPTER XIV.

Verses 1 to 9 ... ..	370
" 10 & 11 ... ..	371
" 12 to 16 ... ..	372
" 17 to 24 ... ..	373
" 25 to 31 ... ..	375
" 32 to 35 ... ..	376

## CHAPTER XV.

Verses 1 to 8 ... ..	378
" 9 & 10 ... ..	379
" 11 to 15 ... ..	380
" 16 to 24 ... ..	381
" 25 to 32 ... ..	382

## CHAPTER XVI.

Verses 1 to 7 ... ..	384
Verse 8 ... ..	385
Verses 9 to 13 ... ..	386
" 14 to 18 ... ..	388
" 19 to 26 ... ..	390
" 27 to 31 ... ..	391

## CHAPTER XVII.

	PAGE
Verses 1 to 7 ... ..	394
" 8 to 10 ... ..	395
" 11 to 14 ... ..	396
" 15 to 19 ... ..	397
" 20 to 22 ... ..	398
" 23 to 30 ... ..	399
" 31 to 37 ... ..	401

## CHAPTER XVIII.

Verses 1 to 8 ... ..	403
" 9 to 16 ... ..	405
Verse 17 ... ..	406
Verses 18 to 24 ... ..	407
" 25 to 33 ... ..	408
Verse 34 ... ..	409
Verses 35 to 43 ... ..	410

## CHAPTER XIX.

Verses 1 to 8 ... ..	412
" 9 & 10 ... ..	413
" 11 to 15 ... ..	414
" 16 to 23 ... ..	415
" 24 to 27 ... ..	416
" 28 to 30 ... ..	417
" 31 to 40 ... ..	418
" 41 to 48 ... ..	420

## CHAPTER XX.

Verses 1 to 8 ... ..	422
" 9 to 17 ... ..	423
" 18 & 19 ... ..	424
" 20 to 24 ... ..	425
" 25 to 34 ... ..	426
" 35 & 36 ... ..	427
" 37 to 42 ... ..	428
" 43 to 47 ... ..	429

## CHAPTER XXI.

Verses 1 to 8 ... ..	431
" 9 to 11 ... ..	432
Verse 12 to 16 ... ..	433
Verses 17 to 24 ... ..	434
" 25 to 34 ... ..	436
" 35 to 38 ... ..	437



CHAPTER XXII.				CHAPTER XXIII.—continued.			
			PAGE				PAGE
Verses	1 to 6	...	439	Verses	26 to 31	...	469
"	7 to 14	...	441	"	32 to 38	...	471
"	15 to 18	...	443	"	39 to 43	...	473
"	19 & 20	...	445	"	44 to 46	...	475
"	21 to 24	...	447	"	47 to 50	...	476
"	25 to 30	...	448	"	51 to 53	...	477
"	31 to 39	...	450	"	54 to 56	...	478
"	40 to 46	...	452				
"	47 to 51	...	454				
"	52 to 54	...	456				
"	55 to 58	...	457				
"	59 to 62	...	458				
"	63 to 65	...	459				
"	66 to 71	...	461				
CHAPTER XXIII.				CHAPTER XXIV.			
Verses	1 to 7	...	463	Verses	1 to 8	...	480
"	8 to 16	...	465	"	9 to 12	...	482
"	17 to 25	...	467	"	13 to 18	...	484
				"	19 to 24	...	486
				"	25 to 29	...	488
				"	30 to 35	...	490
				"	36 to 44	...	492
				"	45 to 49	...	494
				"	50 to 53	...	495

# S. MARK.

## CHAPTER I.

*The preaching of John the Baptist. Christ is baptized by him.  
He calls his disciples, and works many miracles.*

1. Initium Evangelii JESU-  
CHRISTI, Filii DEI.

2. Sicut scriptum est in Isaia  
prophetà: *Ecce ego mitto ange-  
lum meum ante faciem tuam,  
qui præparabit viam tuam ante  
te;*

3. *Vox clamantis in deserto :*  
*Parate viam Domini, rectas*  
*facile semitas ejus :*

4. Fuit Joannes in deserto  
baptizans, et prædicans baptis-  
mum poenitentiae in remissionem  
peccatorum.

5. Et egrediebatur ad eum  
omnis Judææ regio et Jerosoly-  
mitæ universi, et baptizabantur  
ab illo in Jordanis flumine, con-  
fiteutes peccata sua.

1. <sup>1</sup>The beginning of the  
Gospel of Jesus Christ the Son  
of God.

2. As it is written in <sup>2</sup>Isaia  
the prophet ; Behold, I send  
my Angel before thy face, who  
shall prepare thy way before  
thee.

3. The voice of one crying in  
the desert : <sup>3</sup>Prepare ye the way  
of the Lord ; make his paths  
straight.

4. John was in the desert  
‘baptizing, and preaching the  
baptism of penance for the re-  
mission of sins.

5. And there went out to him  
all the country of Judea, and  
all they of Jerusalem ; and were  
baptized by him in <sup>4</sup>the river of  
Jordan, confessing their sins.

S. Mark begins his Gospel by saying that Jesus Christ is the Son of God, and S. Matthew goes to the trouble of showing, by a genealogical table, that He was the Son of David. He then passes over the birth and infancy, and brings us at once to the time He began to exercise His ministry. John the Baptist, being but

the herald foretold by the prophets, is here mentioned in order to usher in the coming of the Redeemer in his solemn office. The same figures are used as by S. Matthew—the straightening of the ways, the levelling of the hills, and the filling up of the valleys.

S. Mark's peculiarities shall be noticed as we proceed; but there is one which we feel called upon to notice *in limine*. S. Matthew gives the Genealogy of Our Lord. S. Luke begins with the birth of the Baptist, and then gives genealogical information. S. John goes back to the eternal generation of the Son of God, whilst S. Mark begins with His public ministry, and omits all the different origins.

The people prepared themselves, at John's bidding, by receiving his baptism and confessing their sins.

<sup>1</sup>*The beginning.*—Some think this, as far as the *Son of God*, forms a complete sentence. A'Lapide thinks the sentence should go on as far as the inclusion of the prophecies. The sense would be as the prophets foretold; John came to announce—and thus was the beginning of the Gospel.

<sup>2</sup>*Isaias.*—Malachy uttered one part of this, and Isaias the other. In some Greek copies we have *the prophets*. The sentence may have been in one of the lost copies of Isaias, or he may be mentioned as the first among the prophetic books, and the most important.

<sup>3</sup>*Prepare ye.*—In allusion to preparations which used to be made for the marches of sovereigns through their dominions.

<sup>4</sup>*Baptizing and preaching.*—Some say he preached first, and baptized after. From what we have read, he preached both before and after.

<sup>5</sup>*The river of Jordan.*—Mark tells us Jordan was a river, Matthew does not, because he wrote for Jews, who knew very well what the Jordan was.

Jesus, the Son of God, proved:

1st. From the prophets.

2nd. From John's preaching.

3rd. From His Own.

John :

1st. Practised penance.

2nd. Preached it.

3rd. Fitted people for the Lord.

Our preparation for Communion.

1st. Removes sins—the hills.

2nd. Fills the valleys—with virtues.

3rd. Makes straight—our irregular or defective habits.

Avidity of the people for the wonders of heavenly things.

1st. They go out to John.

2nd. From Jerusalem itself.

3rd. From the country, and all sorts of people.

6. Et erat Joannes vestitus pilis cameli, et zona pellicea circa lumbos ejus, et locustas et mel sylvestre edebat. Et prædicabat dicens :

7. "Venit fortior me post me, cujus non sum dignus procumbens solvere corrigiam calceamentorum ejus.

8. "Ego baptizavi vos aquâ : ille verò baptizabit vos Spiritu Sancto."

9. Et factum est, in diebus illis, venit JESUS à Nazareth Galilææ, et baptizatus est à Joanne in Jordane.

10. Et statim, ascendens de aquâ, vidit cœlos apertos, et Spiritum tanquàm columbam descendantem et manentem in ipso.

11. Et vox facta est de cœlis : "Tu es Filius meus dilectus : in te complacui."

6. And John was clothed with camel's hair, and a 'leathern girdle about his loins : and he ate locusts and wild honey ; and he preached, saying :

7. There cometh after me one mightier than I, the latchet <sup>2</sup>of whose shoes I am not worthy to stoop down and loose.

8. I have baptized you with water : but he shall baptize you <sup>3</sup>with the Holy Ghost.

9. And it came to pass, in those days, that Jesus came <sup>4</sup>from Nazareth of Galilee ; and was baptized by John in the Jordan.

10. And forthwith coming up out of the water, <sup>5</sup>he saw the heavens opened, and the Spirit as a dove, descending, and remaining on him.

11. And there came a voice from heaven : <sup>6</sup>"Thou art my beloved Son ; in thee I am well pleased."

We begin to perceive the difference between the two Evangelists in their account of the same event. In Matthew, John denounces the Pharisees, speaks of the winnowing fan, and hints

at the rejection of the Jews. All this would be a mystery to the Romans and other Gentiles for whom Mark wrote more especially.\*

They both describe the opening of heaven, the coming of the Holy Ghost, and the voice from heaven. This voice is in the third person in Matthew, and in the second here. It may have been heard differently, or each chose his own way of recording its substance.

<sup>1</sup>*Leathern girdle.*—The girdle was a very important article of dress amongst the Orientals, and is even to this day. In it they carried their money, from it hung their arms, and it was generally made of valuable material and richly embroidered and ornamented. The valiant women “delivered a girdle to the Canaanite.” John’s poverty is shown in the meanness of this article.

<sup>2</sup>*Of whose shoes.*—This was the office of slaves. Our Lord did not wear shoes, but if he did the figure told in the same way.

<sup>3</sup>*With the Holy Ghost.*—S. John mentions the Holy Ghost before the vision. He knew and believed in the Trinity.

<sup>4</sup>*From Nazareth.*—Where He remained, according to Luke, from His twelfth year.

<sup>5</sup>*He saw.*—That is, *Our Lord* saw, but some (Martini and Calmet) say John saw, because it was intended chiefly for him and the bystanders.

<sup>6</sup>*Thou art my beloved Son.*—This voice was heard also on Mount Thabor, and S. Peter mentions the words as if addressed to the Apostles : *hear ye him.*

S. John, the model of anchorites :

- 1st. Lived in solitude.
- 2nd. Did not leave to preach.
- 3rd. People came out to him and he attended to them.

---

S. John’s humility.

- 1st. Only a voice crying.
- 2nd. Not worthy to loose.
- 3rd. I am to be diminished.

Our Lord’s long rest in Nazareth till :

- 1st. John had announced Him.
- 2nd. Till the people expected Him.
- 3rd. Till the way was prepared.

---

Our Lord’s appearance was :

- 1st. Like any poor sinner.
- 2nd. Made John baptize Him.
- 3rd. The heavenly voice. Always glory after a humiliation.

---

\* *For whom he wrote*, is intended in this sense : The Evangelist knew very well his Gospel would be for all people, but he had a more immediate object in its local allusions.

12. Et statim Spiritus expulit eum in desertum.

13. Et erat in deserto quadraginta diebus et quadraginta noctibus, et tentabatur à Satana, eratque cum bestiis, et angeli ministrabant illi.

14. Postquàm autem traditus est Joannes, venit JESUS in Galilæam, prædicans Evangelium regni DEI.

15. Et dicens: "Quoniam impletum est tempus, et appropinquavit regnum DEI: poenitemini, et credite Evangelio."

12. And <sup>1</sup>immediately the Spirit <sup>2</sup>drove him out into the desert.

13. And he was in the desert forty days and forty nights; and was <sup>3</sup>tempted by Satan; and he was <sup>4</sup>with beasts; and the Angels ministered to him.

14. And after that John was delivered up, Jesus came into Galilee, preaching the Gospel of <sup>5</sup>the kingdom of God.

15. And saying: The time is accomplished, and the kingdom of God <sup>6</sup>is at hand: repent, and believe the gospel.

The order of the Gospel narrative here seems to be as follows: Christ, after the baptism by John, returned, and making the acquaintance of some of John's disciples—Andrew and Peter—went to Galilee, called Philip, and assisted at the marriage of Cana, where he performed his first miracle.

He went to Jerusalem then for the Passover (John ii. 13), cast the buyers and sellers out of the Temple, the first time; spoke to Nicodemus, and then, after John's death He went to Galilee, began to teach and call His disciples. His journey to Galilee is the one mentioned by Mark here, and in Matthew iv. 12.

We have come then by leaps, rather than by a continued narrative, to the beginning of Our Lord's ministry.

There are some minutiae mentioned by Mark even in his curt narrative, which show clearly that St. Peter who knew them either by having witnessed them or heard them from Our Lord—was dictating, or that Mark took down his words as he preached.

<sup>1</sup>*Immediately* occurs very often in S. Mark.

<sup>2</sup>*Drove him.*—The inspiration to do so was very strong, so as to make it seem a force.

<sup>3</sup>*Tempted by Satan.*—Both the Greek and Latin tend to make it appear that the temptation lasted the greater part of the time.

<sup>4</sup>*With beasts.*—These must have been wolves, tigers and the like. They would not touch Our Lord. Some say it might refer to the spectres which tempted. This is not likely.

<sup>6</sup>*The Kingdom of God*.—S. Matthew, and *the kingdom*, or the kingdom of Heaven. These were Messianic expressions, and well understood by Jews.

<sup>7</sup>*Is at hand*.—The time now is come when nothing shall be concealed, figures shall become realities and prophecies shall be fulfilled. He said in Cana that His *time was not yet come*; now He says it is: and accordingly He begins His great work.

The effects of the Holy Ghost.

1st. Our Lord's humanity took a new step with courage.

2nd. Went into the wild and unfriendly desert.

3rd. Fasted for forty days and nights.

4th. Underwent trials and fierce temptation.

Then He came out.

1st. Angels ministering to Him.

2nd. Calling the people to penance.

3rd. Calling disciples to follow Him.

4th. Preaching with great power.

5th. Confirming all by miracles.

16. Et præteriens secùs mare Galilææ, vidit Simonem et Andream fratrem ejus mittentes retia in mare (erant enim piscatores):

17. Et dixit eis JESUS: "Venite post me, et faciam, vos fieri piscatores hominum."

18. Et protinùs, relictis retibus, secuti sunt eum.

19. Et progressus indè pusillum, vidit Jacobum Zebedæi et Joannem fratrem ejus, et ipsos componentes retia in navi:

20. Et statim vocavit illos. Et, relicto patre suo Zebedæo in

16. And as he walked by the sea of Galilee, he <sup>1</sup>saw Simon and Andrew his brother casting nets into the sea, (for they were fishermen.)

17. And Jesus said to them: Come after me, and I will make you to become <sup>2</sup>fishers of men.

18. And immediately, leaving their nets, they followed him.

19. And going on from thence a little farther, he saw James the son of <sup>3</sup>Zebedee, and John his brother, who also were in the ship mending their nets.

20. And forthwith he called them. And they left their

navi cum mercenariis, secuti sunt eum.

21. Et ingrediuntur Capharnaum, et statim, sabbatis, ingressus in synagogam, docebat eos.

22. Et stupebant super doctrinā ejus: erat enim docens eos quasi potestatem habens, et non sicut scribæ.

father Zebedee <sup>4</sup>in the ship with his hired men, and followed him.

21. And they enter into Capharnaum: and <sup>5</sup>forthwith on the sabbath-day, going into the synagogue, he taught them.

22. And they were astonished at his doctrine: for he taught them as one that <sup>6</sup>had authority, and not as the Scribes.

There is not much here added to the account given by S. Matthew, if we except one or two of Mark's small touches. Andrew and Peter were casting their nets. James and John were mending their nets. *The hired men* in Zebedee's ship is an extra thing. It seems, then, that James and John were pretty well off, as they could afford to keep hired men, and enough of them to do the work when they went away. Besides, Salome, their mother, was one of the attendants upon Our Lord, and her own sons even, until the Resurrection. We extract this information from small hints dropped casually, because they help us to understand how Our Lord and His disciples lived without having recourse to miracles.

Capharnaum became His *quasi* home, or the centre from which His ministrations, either by Himself or His followers, radiated. Our Lord can scarcely be said to have a home. His nights were mostly spent in prayer on the hill-side, or under the olives.

<sup>1</sup>*Saw Simon and Andrew.*—These He knew before; and although Simon's name is mentioned first here, it is generally believed that Andrew was the elder of the two, and also called before his brother.

<sup>2</sup>*Fishers of men.*—They could scarcely understand what He meant just then. Very likely they did not see its full force until after the Resurrection. Still they left all, and followed Him.

<sup>3</sup>*Zebedee.*—This man's name often occurs. His wife and children are named according to him, and yet we are told nothing more about him than that he was the husband of Salome, the father of James and John, and that he stopped <sup>4</sup>in his ship when his sons followed Our Lord.

<sup>5</sup>*Forthwith.*—This word occurs very often in S. Mark. It does not mean immediately in our sense of the word, but rather, very soon after, or on the next opportunity. These Apostles were called on a week-day, because they were working, and they had to wait for the Sabbath.

<sup>6</sup>*Had authority.*—Everyone who heard Him was struck by that strange



fascination which a real prophet or orator so easily exercises. He could influence them in a way quite superior to that.

The Apostles followed so promptly, because :

1st. The divinity shone in Him.

2nd. His word effected what He said.

3rd. Left their secular concerns without a thought.

His success and their surprise in the synagogue might be attributed, according to Calmet, to :

1st. His never having been at school.

2nd. His doctrine was so sublime and heavenly.

3rd. There was the consciousness of authority in His utterances.

23. Et erat in synagogâ eorum homo in spîritu immundo, et exclamavit.

24. Dicens : " Quid nobis et tibi, JESU Nazarene ? Venisti perdere nos ? Scio qui sis, Sanctus DEI."

25. Et comminatus est ei JESUS, dicens : " Obmutesce, et exi de homine."

26. Et discerpens eum spiritus immundus et exclamans voce magnâ, exiit ab eo.

27. Et mirati sunt omnes, itâ ut conquirerent inter se dicentes : " Quidnam est hoc ? quâenam doctrina hæc nova ? quia in potestate etiam spiritibus immundis imperat, et obediunt ei."

28. Et processit rumor ejus statim in omnem regionem Galilææ.

23. And there was in 'their synagogue a man with an unclean spirit : and he cried out,

24. Saying : "What have we to do with thee, Jesus of Nazareth ? art thou come to destroy us ? I know who thou art, 'the Holy one of God.

25. And Jesus threatened him, saying : "Speak no more, and go out of the man.

26. And the unclean spirit 'tearing him, and crying out with a loud voice, went out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying : What thing is this ? what 's this new doctrine ? for 'with authority he commandeth even the unclean spirits, and they obey him.

28. And the fame of him was spread forthwith through all the country of Galilee.

Demons were never permitted to preach Our Lord's divinity, even when it was made known to them after the temptation. The demon's preaching Our Lord, as Tertullian observes, would be as seemly as if a virgin were recommended by a harlot. Then Our Lord wanted to sever every connection with them. The enmities foretold in Genesis was sown between both. The day was to come, moreover, when the Pharisees would accuse him of casting out devils by the power of Beelzebub. The demons, besides, are not to be listened to even when they tell the truth.

In S. Matthew it was observed that whenever a doctrine had to be confirmed, an occasion presented itself by divine pre-arrangement; so it was here. Our Lord preaches in the synagogue, and that people might see His warrant for so doing, the opportunity of the miracle occurs at the right juncture.

<sup>1</sup>*In their synagogue.*—The devil goes to the Synagogue and the Church in order to steal the word out of the people's hearts. He cried out with the voice and articulation of the man possessed.

<sup>2</sup>*What have we?—Quid nobis et tibi.* This expression does not mean disrespect in any case—it means reverence and fear for the person addressed and a subsequent separation. We have no English phrase which conveys its meaning.

<sup>3</sup>*The Holy one of God.*—This is rather dubious. The demon is venturing on leave to preach, and commences with a little flattery. Many writers think he proclaimed Our Lord's divinity, and was thereupon silenced, as the time for that had not come. In any case, such doctrine was not to come from unclean lips.

<sup>4</sup>*Speak no more.*—As we say, *hold your tongue.*

<sup>5</sup>*Tearing.*—Rationalists say this was a disease. Do diseases talk like that, things which no human being could know? It is a pity Our Lord does not treat these as He did the demon.

<sup>6</sup>*With authority.*—This was the grand element in Our Lord's teaching and practice. Everything seemed to approve and recommend itself either by its innate merits or its surroundings. When they see the very demons afraid of Him they begin to think He has great powers, and as He gives evidence of these, there is nothing but universal marvelling in the surrounding district.

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Our Lord will not allow an unclean spirit to preach. Hence, those who preach Him ought to be:

- 1st. Clean of heart and pure.
- 2nd. Given to the truth.
- 3rd. Given to His interest and not their own.

Those who preach with:

- 1st. Human respect for genteels.
- 2nd. With a plastering over of evils.
- 3rd. With flattering and compliments—belong to the school of the devils which Our Lord cast out.

29. Et protinùs, egredientes de synagogâ, venerunt in domum Simonis et Andreæ, cum Jacobo et Joanne.

30. Decumbebat autem socrus Simonis febricitans, et statim dicunt ei de illâ:

31. Et accedens elevavit eam, apprehensâ manu ejus: et continuo dimisit eam febris, et ministrabat eis.

32. Vespere autem facto, cum occidisset sol, afferebant ad eum omnes malè habentes et dæmonia habentes;

33. Et erat omnis civitas congregata ad januam.

34. Et curavit multos qui vexabantur variis languoribus, et dæmonia multa ejiciebat, et non sinebat ea loqui, quoniam sciebant eum.

29. And immediately going out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30. And Simon's wife's mother lay sick of a fever: and forthwith they tell him of her.

31. And he came and lifted her up, taking her by the hand: and immediately the fever left her, and she ministered unto them.

32. And when it was evening, after sun-set, they brought all to him that were diseased, and that were possessed with devils.

33. And all the city was gathered together at the door.

34. And he healed many that were sick of divers diseases: and he cast out many devils; and he suffered them not to speak, because they knew him.

There are several evidences in these verses of Peter's instructions. It is to the house of Simon and Andrew Our Lord goes, and that meant the house in which they dwelt before they were called by Him.

Another little word is more significant still. All the city was gathered together *at the door*. One imagines He is looking at this wondering crowd craning their heads over one another to get a look into the house, and make sure, with their own eyes, that Peter's mother-in-law is well and nimble. This crowd gives way now, as the sun goes down, to all the sick and the possessed who are brought to the house by their friends and neighbours. The presence of Our Lord must have created a regular commotion in the place. Nothing else seemed to be talked of, and nothing worth talking about.

<sup>1</sup>*Immediately*.—This word in S. Mark does not always mean straight-way or right off; but mostly *very soon after*.

<sup>2</sup>*James and John*.—These were His companions as S. Mark observes.

<sup>3</sup>*Tell Him of her*.—We do not read of Our Lord performing miracles *unasked*, or when asked for show or curiosity. The asking need not be in words, but equivalent, such as, "They have no wine," or touching the hem of His garment.

<sup>4</sup>*After sunset*.—This was the Sabbath Day when Our Lord had preached in the synagogue, cured the demoniac, and Peter's mother-in-law. It was over at sunset and then the people carried their sick.

<sup>5</sup>*All the city*.—Capharnaum may have been a very large place at that time. All the city, must be a hyperbole, like the French *tout le monde*, for a very great crowd.

<sup>6</sup>*Because they knew Him*.—He did not wish His full mission to be told yet. He wished His works to speak it for Him; but He forbade the demons for the reasons mentioned before.

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Although Jesus knows our wants He wishes us to speak to Him about them.

1st. That we may recognise our needs.

2nd. That we may know where to get relief.

3rd. That we may pray to Him and approach Him.

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We do not hear that Our Lord refused to cure anyone, whether:

1st. Jew.

2nd. Gentile, or;

3rd. Samaritan.

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35. Et diluculò valdè surgens, egressus abiit in desertum locum, ibique orabat.

36. Et prosecutus est eum Simon, et qui cum illo erant ;

37. Et cùm invenissent eum, dixerunt ei : " Quia omnes quæ-runt te."

38. Et ait illis : " Eamus in proximos vicos et civitates, ut et ibi prædicem : ad hoc enim veni."

39. Et erat prædicans in synagis eorum et in omni Galilæa, et dæmonia ejiciens.

35. And rising <sup>1</sup>very early in the morning, going out he went into a desert place : and there <sup>2</sup>he prayed.

36. And <sup>3</sup>Simon, and they who were with him, followed after him.

37. And when they had found him, they said to him : 'All men seek for thee.

38. And he saith to them : Let us go into the neighbouring towns and cities, that I may preach there also : for to this purpose <sup>4</sup>am I come.

39. And he preached in their synagogues, and <sup>5</sup>in all Galilee, and cast out devils.

We see here the germs of that system of life which Our Lord instituted on earth by His divine example. The monastic life was founded upon solitude and thorough retirement from the world. The missionary life, which came into organised shape later in the history of the Church, combined the monastic and the Apostolic. The members of the missionary orders live in solitude, and retire there occasionally, but when they have recruited their spirits, by the exercises of the community, they go forth again to the neighbouring towns and cities to preach.

S. Mark's Gospel, which is so cavalierly treated by many commentators, hints, in a few almost imperceptible words, at very important events, either then passing or afterwards to happen. When men sought for Our Lord tumultuously, he retired ; when they sought Him for their soul's sake, he fed them miraculously.

<sup>1</sup>*Very early.*—This was to get away before the crowd could be aware of it. Some consider it a lesson to His followers not to spend too much time in bed.

<sup>2</sup>*He prayed.*—There is scarcely anything so remarkable in the Gospel as the length of time Our Lord spent in prayer. It was not the prayer of petition so much as that of the highest kind of contemplation. In this the soul can remain for whole days and nights without weariness.

<sup>3</sup>*Simon*.—Here we have a little anecdote which only Peter could tell. It is not found in any other Gospel.

<sup>4</sup>*All men seek for thee*.—Our Lord did not think it well to present Himself to those who sought Him so ardently, but preferred to visit strangers.

<sup>5</sup>*Am I come*.—Our Lord uses the expression *being come*, and *being sent*, pretty often ; it is the *tunc dixi : ecce venio* in a new form.

<sup>6</sup>*In all Galilee*.—Galilee was the theatre of some of his greatest works. It had claims upon Him by the goodness of its inhabitants.

Early rising is recommended  
by :

- 1st. Worldling labourers.
- 2nd. Men of business.
- 3rd. All regulars.

Our Lord :

- 1st. Shuns celebrity.
- 2nd. Has to be found by searching.
- 3rd. Rewards the finder.

40. Et venit ad eum leprosus deprecans eum, et genu flexo dixit ei : " Si vis potes me mundare."

41. JESUS autem, misertus ejus, extendit manum suam, et tangens eum ait illi : " Volo, mundare."

42. Et cùm dixisset, statim discessit ab eo lepra, et mundatus est.

43. Et comminatus est ei, statimque ejecit illum.

44. Et dicit ei : " Vide nemini dixeris ; sed vade, ostende te principi sacerdotum, et offer pro emundatione tuâ quæ præcepit Moyses, in testimonium illis."

40. And there came a leper to him, beseeching him ; and <sup>1</sup>kneeling down, said to him : If thou wilt, thou canst make me clean.

41. And Jesus having compassion on him, stretched forth his hand ; and touching him, said to him : " I will : be thou made clean.

42. And when he had spoken, <sup>2</sup>immediately the leprosy departed from him : and he was made clean.

43. And he <sup>3</sup>strictly charged him, and forthwith sent him away.

44. And he saith to him : See thou tell no man : but go, show thyself to the <sup>4</sup>high priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them.

45. At ille, egressus cœpit prædicare et diffamare sermonem, ita ut jam non posset manifestè introire in civitatem, sed foris in desertis locis esset. Et conveniebant ad eum undique

45. But he being gone out, began to publish and to 'blaze abroad the matter; so that now he could not openly go into the city, but was without in desert places; and they flocked to him from all sides.

There is an important principle in the matter of Catholic doctrine involved in this incident. Where a sin is forgiven by the greatness of one's contrition, he ought still to confess it if he have the opportunity. When one is forgiven also, he must not consider himself perfectly free. Satisfaction and thanksgiving are due to Him who has healed, and the laws of the Church have to be observed in both.

The case of the leper has always been considered by the Fathers of the Church as typical of the curing of Sin, and hence this miracle is generally adduced in proof of its conditions. The law of Moses was not yet abrogated; and, therefore, whilst it existed it had to be observed.

<sup>1</sup>*Kneeling down.*—S. Matthew says adoring. Sometimes both expressions mean the same thing; and here they evidently do; because the man says *if thou wilt*, evidently recognising Our Lord's power.

<sup>2</sup>*I will.*—This answers the man and asserts what he believed. Our Lord works not His miracles in the *name* of anyone, but by His *ipse dixit*.

<sup>3</sup>*Immediately.*—We shall advert only this once to S. Mark's ἐὺθες or directly. It can be taken literally here, because Our Lord's miracles were what the Roman congregations would term *first class*, i.e. instantaneous, thorough, and such as could not be done by any human means available.

<sup>4</sup>*Strictly charged.*—This was commonly done and as commonly disregarded.

<sup>5</sup>*High priest.*—Others have the *priests*.

<sup>6</sup>*Blaze abroad the matter.*—His gratitude overcame his deference, and he does not seem to have been punished, or blamed by the Evangelist.

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The posture of the body in prayer is kneeling :

1st. As a token of reverence.

2nd. As a sign to be recollected.

3rd. The usual one from the beginning.

Obedience is to be observed :

1st. When it is given seriously.

2nd. When the giver means it.

3rd. When there is a penalty attached. These can be gathered from circumstances.

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## CHAPTER II.

*Christ heals the sick of the palsy; calls Matthew; and excuses his disciples.*

1. Et iterum intravit Capharnaum post dies.

2. Et auditum est quòd in domo esset: et convenerunt multi, ità ut non caperet neque ad januam. Et loquebatur eis verbum.

3. Et venerunt ad eum ferentes paralyticum, qui à quatuor portabatur.

4. Et cùm non possent offerre eum illi præ turbâ, nudaverunt tectum ubi erat, et, patefacientes, submiserunt grabatum in quo paralyticus jacebat.

5. Cùm autem vidisset JESUS fidem illorum, ait paralytico: "Fili, dimittuntur, tibi peccata tua."

6. Erant autem illic quidam de scribis sedentes, et cogitantes in cordibus suis:

7. "Quid hic sic loquitur? Blasphemat. Quis potest dimittere peccata, nisi solus DEUS?"

8. Quo statim cognito JESUS spiritu suo, quia sic cogitarent intrâ se, dicit illis: "Quid ista cogitatis in cordibus vestris?"

1. And again he entered into Capharnaum <sup>1</sup>after some days.

2. And it was heard that he was in the house; and many came together, so that there was no room, no, <sup>2</sup>not even at the door: and he spoke to them <sup>3</sup>the word.

3. And they came to him, bringing one sick of the palsy, who was carried by four.

4. And when they could not offer him to him for the multitude, they uncovered <sup>4</sup>the roof where he was: and opening it, they let down the bed wherein the man sick of the palsy lay.

5. And when Jesus saw their faith, he saith to the sick of the palsy: "Son, thy sins are forgiven thee.

6. And some of the Scribes were sitting there, and thinking in their hearts:

7. Why doth this man speak thus? he blasphemeth. Who can forgive sins, but God only?

8. And Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts?

9. "Quid est facilius dicere paralytico *Dimituntur tibi peccata*, an dicere *Surge tolle grabatum tuum et ambula* ?

10. "Ut autem sciatis quia Filius Hominis habet potestatem in terrâ dimittendi peccata (ait paralytico),

11. "Tibi dico: *Surge, tolle grabatum tuum, et vade in domum tuam*."

12. Et statim surrexit ille, et sublato grabato abiit coram omnibus, ita ut mirarentur omnes et honorificarent DEUM, dicentes: "Quia nunquam sic vidimus."

9. Which is easier, to say \*to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk ?

10. But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11. I say to thee: Arise; take up thy bed, and go thy way into thy house.

12. And immediately he arose; and, taking up his bed, went his way in the sight of all; so that all wondered, and glorified God, saying: "We never saw the like."

This is the first instance recorded by S. Mark of Our Lord forgiving sins, and thus kindling the ire of the Pharisees. It may be supposed without presumption that the man about to be cured was more concerned about his sins—finding himself in the presence of so holy a man—than he would be even about his ailment. Perhaps the palsy came upon him as a punishment.

<sup>1</sup>*After some days*.—It must have been a considerable time, as he had preached in the synagogues throughout Galilee on different Sabbaths since the last miracle occurred as here written.

<sup>2</sup>*Not even at the door*.—This must have been a very large house, with a verandah, as there was a large space at the door. Peter remembered it well. It was the house he lived in before his call.

<sup>3</sup>*The word*.—This may have been a parable, or an ordinary exhortation.

<sup>4</sup>*The roof*.—This was flat, and seemingly a portion of it on a hinge.

<sup>5</sup>*Son*.—As if one should say *child*. The Greek is literally a son; but the Latin is not always so used. It is expressive of affection and pity.

<sup>6</sup>*To the sick of the palsy*.—This form was used to show that Our Lord's words are always effective. They do what they mean, like transubstantiation. This Our Lord takes pains to show the Pharisees, and they will not believe.

<sup>7</sup>*We never saw the like*.—The people were not all Pharisees.

People are afflicted (A'Lapide saith) :

1st. To increase their merit, like Job.

2nd. To cause humility, like S. Paul.

3rd. For correction, like Moses' sisters and this paralytic.

4th. For God's glory, like the man born blind.

5th. For a beginning of damnation, like Herod.

Those intent upon favours :

1st. Push through crowds.

2nd. Have recourse to artifices.

3rd. Have confidence in getting their request.

13. Et egressus est rursus ad mare, omnisque turba veniebat ad eum, et docebat eos.

14. Et cum præteriret, vidit Levi Alphæi sedentem ad telonium, et ait illi: "Sequere me." Et surgens, secutus est eum.

15. Et factum est, cum accumberet in domo illius, multi publicani et peccatores simul discumbebant cum Jesu et discipulis ejus: erant enim multi qui et sequebantur eum.

16. Et scribæ et pharisæi, videntes quia manducaret cum publicanis et peccatoribus, dicebant discipulis ejus: "Quarè cum publicanis et peccatoribus manducat et bibit magister vester?"

17. Hoc audito, JESUS ait illis: "Non necesse habent sani medico, sed qui malè habent: non enim veni vocare justos, sed peccatores."

13. And he went forth again to the sea-side: and all the multitude came to him: and <sup>1</sup>he taught them.

14. And when he was passing by, he saw Levi *the son of* <sup>2</sup>Alpheus sitting at the receipt of custom: and he saith to him: Follow me. And rising up, he followed him.

15. And it came to pass, that as he sat at meat in his house, many publicans and <sup>3</sup>sinner sat down together with Jesus and his disciples: for they were many, who also followed him.

16. And the Scribes and the Pharisees, seeing that he did eat with publicans and sinners, said to his disciples: Why doth <sup>4</sup>your master eat and drink with publicans and sinners?

17. Jesus, hearing this, saith to them: They that are well have no need of a physician, but they that are sick: for I came <sup>5</sup>not to call the just, but sinners.

Matthew does not mention his former name Levi, neither does he tell us that the banquet was given to Jesus, His disciples, and the neighbours, in Matthew's house. It is said that Mark and Luke call him by his former name because his calling was a shameful one. He himself does quite the contrary, and takes care to call himself *the publican* when writing the list of the Apostles.

Mark says, *they were many who also followed him*. This must mean some new proselytes, or those from whom the Seventy-two were afterwards chosen. He who dictated this must have drawn upon his recollection of the scene; and most commentators say that Mark never saw Jesus in the flesh.

<sup>1</sup>*He taught them*.—His continual teaching is not given, because, as S. John says, the world could scarce contain the books that should be written.

<sup>2</sup>*Alpheus*.—This was another Alpheus. James the Less and Simon are not mentioned as being related to Levi or Matthew.

<sup>3</sup>*Sinners*.—These were Jews who were anything but particular in observing the ceremonial law.

<sup>4</sup>*Your master*.—The Pharisees were not come yet to that pitch of impudence as to interrogate Our Lord, and try to ensnare Him in His words. It was only when a general resolution was made of encompassing His death that they did so.

<sup>5</sup>*Not to call the just*.—This proposition is not exclusive in the full sense, but would run thus in English: *I came to call the sinners rather than the just*. He called a great many just, and gave them some of His choicest favours; Nathaniel, for example, "An Israelite in whom there is no guile." The Greek copies which put *to penance* here, do not obviate the difficulty; because John Baptist and several saints were called to penance.

Matthew's call is an encouragement:

- 1st. To sinners.
- 2nd. To those who are in mean employments.
- 3rd. To those who are despised.

The Pharisees find fault with Our Lord:

- 1st. For dining with sinners.
- 2nd. For curing people.
- 3rd. For everything good he did.

18. Et erant discipuli Joannis et pharisæi jejunantes: et veniunt et dicunt illi: "Quarè discipuli Joannis et pharisæorum jejunant, tui autem discipuli non jejunant?"

19. Et ait illis Jesus: "Numquid possunt filii nuptiarum, quamdiù sponsus cum illis est, jejunare? Quanto tempore habent secum sponsum, non possunt jejunare.

20. "Venient autem dies cùm auferetur ab eis sponsus, et tunc jejunabunt, in illis diebus.

21. "Nemo assumentum panni rudis assuit vestimento veteri, alioquin aufert supplementum novum à veteri, et major scissura fit.

22. "Et nemo mittit vinum novum in utres veteres; alioquin dirumpet vinum utres, et vinum effundetur, et utres peribunt; sed vinum novum in utres novos mitti debet."

18. Now the disciples of John and the Pharisees used to fast: and <sup>1</sup>they come, and say to him: Why do the disciples of John and of the Pharisees fast: but thy disciples do not fast?

19. And Jesus saith to them: Can <sup>2</sup>the children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20. But the days will come when the bridegroom shall be taken away from them: and then <sup>3</sup>they shall fast in those days.

21. No man seweth a piece of new cloth to an old garment: otherwise the new piecing taketh away from the old; and there is made a 'greater rent.

22. And no man putteth new wine into old bottles: otherwise the wine will burst the bottles; and both the wine will be spilled, and the bottles will be lost. But new wine must be put into <sup>4</sup>new bottles.

Calmet has a very sensible observation on this paragraph. He says that Our Lord's disciples observed the legal and established fasts of the Jews; but they did not put on extra fasts, like the Pharisees and the disciples of John. In every Religious Order founded before the Council of Trent, extra fastings and abstinences were generally made points of rule. In those founded since (with few exceptions), the general laws of the Church are considered to be quite sufficient.

The Apostles were hard workers, preaching and casting out devils, and therefore should not fast if they wished to be up to their work. Lazy men may fast if they like, but active men must have proper food or they faint.

<sup>1</sup>*They come.*—What is the substantive represented here by *they*? To all appearance it must have been the disciples of John and the Pharisees. But would it not be better to say that some of the guests, who belonged to neither party, put the question? This should certainly be more in accordance with Our Lord's answer.

<sup>2</sup>*The children.*—This expression meant all those who belong to, or are concerned in a thing. "The children of wrath," "A child of perdition," do not mean that such were begotten of the nominal parent.

<sup>3</sup>*They shall fast in those days.*—Evidently Our Lord predicted that His Church should have her regular fasts when He was gone to Heaven.

<sup>4</sup>The garments in the East were very light, and when worn, sometimes could ill bear mending.

<sup>5</sup>*New bottles.*—Bottles for wine were made, in the days of the Apostles, of goatskins; if fresh, these could expand with the fermentation; if old and wrinkled, they would burst.

Fasting recommended in all systems of religious belief.

1st. Brahmin.

2nd. Buddhist.

3rd. Mahomedan.

4th. Jewish.

5th. Catholic.

Protestants only are exceptions.

Severe austerities should not be imposed upon recent converts.

1st. They are too fervent, and apt to go too far.

2nd. They may pique themselves on their excellence.

3rd. They generally get disgusted with the whole affair, and have to get dispensations from fasts of obligation.

23. Et factum est iterum, cum Dominus sabbatis ambularet per sata, et discipuli ejus coeperunt progredi et vellere spicas.

24. Pharisei autem dicebant ei: "Ecce, quid faciunt sabbatis quod non licet?"

23. And it came to pass again as <sup>1</sup>the Lord walked through the corn fields on the sabbath, that his disciples began to go forward, and to pluck the ears of corn.

24. And the Pharisees said to him: Behold, why do they on the sabbath-day <sup>2</sup>that which is not lawful?

25. Et ait illis: "Nunquàm legistis quid fecerit David, quandò necessitatem habuit et esuriit, ipse et qui cum eo erant?"

26. Quomodò introivit in domum DEI, sub Abiathar principe sacerdotum, et panes propositionis manducavit, quos non licebat manducare nisi sacerdotibus, et dedit eis qui cum eo erant?"

27. Et dicebat eis: "Sabbatum propter hominem factum est, et non homo propter sabbatum."

28. "Itaquè, dominus est Filius Hominis etiam sabbati."

25. And he said to them: Have you never read what David did, when he had need, and was hungry, he, and they that were with him?

26. How he went into the house of God under <sup>1</sup>Abiathar the high priest, and did eat the loaves of proposition, which was not lawful to eat but for the priests, and gave to them who were with him?

27. And he said to them: 'The sabbath was made for man, and not man for the sabbath.

28. Therefore<sup>2</sup> the Son of man is Lord also of the sabbath.

S. Mark gives us the *name* by which Jesus Christ was known among the early Christians. It was *κύριος*—Dominus. In the translation into English of this title, some said *the* Lord, and some *Our* Lord. We prefer the latter, and have used it all through. It is the old Catholic form of prayer, and is near our hearts. It may not be grammatically perfect; but it is more in accordance with our sentiments of devotion and our instincts.

Another fine principle is enunciated in these sentences of S. Mark. "*The Sabbath was made for man and not man for the Sabbath.*" Catholic theologians say, after a like manner, *Sacramenta propter homines non homines propter sacramenta.* This is to obviate the pharasaism of many priests who stick at the carrying out of rubrics when necessity calls for the exercise of charity. All arrangements of rubrics and rituals have to give way to necessity and charity.

<sup>1</sup>*The Lord.*—We hail this title. It is new, and S. Mark, who wrote some time after S. Matthew, gave the title *Our Lord* was then addressed by. The English form is *Our Lord* not *the* Lord. The latter may be a neighbouring peer not remarkable for heroic virtue. The Rheims version is faulty here—but the fault was committed by correctors.

<sup>2</sup>*That which is not lawful.*—There is no special ordinance against

rubbing out an ear of corn if a poor man be hungry, on the contrary, it is allowed. Still pharasaism was of a different opinion.

*Abiathar.*—There is a great fight among commentators over this word. Some say it was Achimelech; we go through I. Kings, II. Kings, Paralipomenon and a whole lot of passages. The father of one was so called, the son of another was so called. We prefer to take Our Lord's word for it, and say his name was Abiathar, or the copyists made a mistake.

*The Sabbath.*—We wish this sentiment would find its way to the north of the Tweed.

*The Son of Man.*—Our Lord showed in what sense that title was to be understood. He is Lord even of the Sabbath and could abolish it if He chose.

Jesus becomes *Our Lord* indeed:

- 1st. When we imitate Him.
- 2nd. When we devote ourselves to His service.
- 3rd. When we never tire serving Him.

The Saints made sacred things serve the poor:

- 1st. They sold the church plate for the poor.
- 2nd. They housed outcasts in the church.
- 3rd. They made churches refuges for criminals.



## CHAPTER III.

*Christ heals the withered hand. He chooses the twelve. He confutes the blasphemy of the Pharisees.*

1. Et introivit iterum in synagogam. Et erat ibi homo habens manum aridam.

2. Et observabant eum si sabbatis curaret, ut accusarent illum.

3. Et ait homini habenti manum aridam: "Surge in medium."

4. Et dicit eis: "Licet sabbatis benè facere, an malè? animam salvam facere, an perdere? "At illi tacebant."

5. Et circumspiciens eos cum ira, contristatus super cæcitate cordis eorum, dicit homini: "Extende manum tuam." Et extendit: et restituta est manus illi.

6. Exeuntes autem pharisæi, statim cum herodianis consilium faciebant adversus eum, quomodo eum perderent.

1. And he entered 'again into the synagogue: and there was a man there who had a withered hand.

2. And they 'watched him whether he would heal on the sabbath-day; that they might accuse him.

3. And he saith to the man who had the withered hand: Stand up in the midst.

4. And he saith to them: Is it lawful to do good on the sabbath day, or 'to do evil? to save life, or to destroy? But they held their peace.

5. And looking round about on them 'with anger, being grieved for the blindness of their hearts, he saith to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored unto him.

6. And the Pharisees going out immediately, made a consultation with the Herodians against him, how they might destroy him.

The conspiracy against the life of Our Lord which was quietly growing among the Pharisees is now about to take definite shape. They find that, if they do not make haste, the whole world will

be after Him, and their means of enriching themselves will be completely gone.

He meets their first attack splendidly. A man has a withered hand, and they lie in wait to see if He will cure him on the Sabbath. Our Lord goes into the Synagogue, tells the man to stand out before them all, and commands him then to stretch forth his hitherto useless right hand. The man was cured instantly; and both parties, as was remarked before, were determined on His destruction.

<sup>1</sup>*Again.*—S. Luke says that it was another Sabbath, distinct from that on which they plucked the corn.

<sup>2</sup>*Watched him.*—That system of espionage, started in the Council, is now dogging every one of His footsteps until it hounds Him to death. No wonder honest men hate spies and traitors.

<sup>3</sup>*Stand up in the midst.*—All sat except those who were expounding the law or the prophets.

<sup>4</sup>*To do evil.*—The Jews held that you could not attack an enemy but you could defend your life if attacked, at any cost. Hence the form of the question.

<sup>5</sup>*With anger.*—This is very rarely asserted of Our Lord, although we may imagine "*be angered and sin not*" might be applied to Him when he drove the money-changers out of the Temple and denounced the Pharisees.

<sup>6</sup>*Herodians.*—This was the sect of Judas Galilæus who were of opinion that no Jew should pay tribute to a Gentile.

Our Lord's life was most perfect. No one could find a fault with Him.

1st. Pharisees, etc.

2nd. His own disciples.

3rd. His followers—all watched him and admired.

It is lawful to be angry sometimes, with what theologians call indignation.

1st. At sin and its committal.

2nd. At those who move thereto.

3rd. At those who throw away opportunities of grace.

7. JESUS autem, cum discipulis suis, secessit ad mare, et multa turba à Galilæâ et Judæâ secuta est eum;

8. Et ab Jerosolymis et ab Idumæâ et trans Jordanem, et qui circà Tyrum et Sidonem, multitudo magna, audientes quæ faciebat, venerunt ad eum.

9. Et dixit discipulis suis ut navicula sibi deserviret propter turbam, ne comprimerent eum.

10. Multos enim sanabat, ità ut irruerent in eum, ut illum tangerent, quotquot habebant plagas.

11. Et spiritus immundi, cùm illum videbant, procidebant ei, et clamabant dicentes:

12. "Tu es Filius DEI." Et vehementer comminabatur eis ne manifestarent illum.

7. But Jesus retired with his disciples to the sea; and a great multitude followed him, from Galilee and Judea,

8. And from Jerusalem, and from Idumea, and from beyond the Jordan: and they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

9. And he spoke to his disciples that 'a small ship should wait on him because of the multitude, lest they should throng him.

10. For he healed many; so that they pressed upon him for to touch him, as many as had evils.

11. And the unclean spirits, when they saw him, fell down before him: and they cried, saying:

12. Thou art the Son of God. And he strictly charged them that they should not make him known.

Another instance is given in which Our Lord forbids the evil spirits to tell who He was. S. Mark uses "Son of God" in the strict theological sense, asserting Our Lord's divinity and not merely in the sense of His piety and goodness having entitled Him to that name. Our Lord's conduct was so irreproachable that everyone, even his deadliest enemies, proclaimed the fact. He did not wish His divine nature to be published as yet; and, when the time came, He did not want demons to do the work for which He called His disciples.

When we look at the map of Palestine and see the distances people came to hear Him, we form some notion of His fame even then.

<sup>1</sup>*To the sea.*—The sea of Galilee. It was convenient for escaping from the crowd.

<sup>2</sup>*Idumea.*—This country was south of Palestine, and <sup>3</sup>*Tyre and Sidon* were north of Galilee. Some suppose that these followers were Jews; but there is nothing in the text to warrant such a supposition. Our Lord excluded no one from His audience.

<sup>4</sup>*A small ship.*—That could conveniently carry Him and such of His followers as He chose to accompany Him.

<sup>5</sup>*Evils.*—The Greek and Latin would convey the notion that these were diseases sent in punishment of sins.

<sup>6</sup>*Fell down before Him.*—Those possessed by evil spirits have very little control over their own movements. They are sometimes cast into fires and sometimes into ponds. The possessed fell down, and the demons spoke through their organs of speech.

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The crowds follow Our Lord :

1st. To hear His words.

2nd. To be fed by Him, and

3rd. Desert Him in suffering.

The demons' faith is barren :

1st. Produces no good works.

2nd. Tries to prevent them.

3rd. Can do nothing to us without our consent.

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13. Et ascendens in montem, vocavit ad se quos voluit ipse, et venerunt ad eum.

14. Et fecit ut essent duodecim cum illo, et ut mitteret eos prædicare.

15. Et dedit illis potestatem curandi infirmitates et ejiciendi dæmonia.

16. Et imposuit Simoni nomen *Petrus* ;

17. Et Jacobum Zebedæi et Joannem fratrem Jacobi, et imposuit eis nomina *Boanerges*, quod est " Filii tonitruï " ;

13. And going up into 'a mountain, he called unto him whom he would himself: and they came to him.

14. And he made that <sup>2</sup>twelve should be with him; and that he might send them to preach.

15. And he gave them power to heal sicknesses, and to cast out devils.

16. And to Simon he gave the name of <sup>3</sup>Peter:

17. And James *the son of Zebedee*, and John the brother of James, and he named them *Boanerges*, which is, The sons of <sup>4</sup>Thunder:

18. Et Andream et Philip-  
pum, et Bartholomæum, et Mat-  
thæum, et Thomam, et Jacobum  
Alphæi, et Thaddæum, et Sim-  
onem Cananæum,

19. Et Judam Iscariothem,  
qui et dradidit illum.

20. Et veniunt ad domum.  
Et convenit iterum turba, ita  
ut non possint neque panem  
manducare.

18. And Andrew, and Philip,  
and Bartholomew, and Mat-  
thew, and Thomas, and James  
of Alphaeus, and <sup>1</sup>Thadeus, and  
Simon Cananeus,

19. And Judas Iscariot, who  
also betrayed him.

20. And they come to <sup>a</sup>a house:  
and the multitude cometh to-  
gether again, so that they could  
not so much as eat bread.

S. Mark relates the calling of the Twelve and their special mission. It was then they received the name of the Apostles. His order in naming them differs a little from S. Matthew, but he and the other Evangelists always put Peter first and Judas last.

When Mark has described this, he passes by the Sermon on the Mount, and several other incidents related both by Matthew and Luke. What his object may have been is unknown.

The crowds are increasing and the small observation, "So that they could not so much as eat bread," was given by one who was present.

<sup>1</sup>*A mountain*.—This was the top of the hillside where He delivered His sermon, for the Twelve were selected before it was spoken.

<sup>2</sup>*Twelve*.—This mystic number was chosen, it is said, chiefly to correspond with the twelve tribes; although the greater number of the Apostles belonged to the tribe of Judah.

<sup>3</sup>*Peter*.—S. Matthew tells how Peter received this name; but, the manner of it being so praiseworthy, Peter probably told Mark to pass it over, inasmuch as this was to be considered *his* gospel.

<sup>4</sup>*Thunder*.—*Boanerges* is neither Hebrew nor Syriac. There is a Hebrew word, *Beneregem*, which Calmet supposes to have been mispronounced by Galileans. That could easily happen, as the Spaniards transpose the "r" in *milagro*, *peligro* from *miraculum* and *periculum*.

<sup>5</sup>*Thadeus*.—He is sometimes called Jude, but that name is dropped in the Litany of the Saints.

<sup>6</sup>*A house*.—The text does not say which house it is; but it very likely was Peter's late habitation.

Before Our Lord called the Twelve :

1st. He prayed on the mountain.

2nd. He had tried them for a period.

3rd. He prophesied the future of some.

Those who were not called were not injured.

1st. A Vocation is a favour, and therefore no one is entitled to it.

2nd. It is free.

3rd. It begets serious obligations.

21. Et cū audissent sui, exierunt tenere eum : dicebant enim : "Quoniam in furorem versus est."

22. Et scribæ qui ab Hierosolymis descenderant dicebant : "Quoniam Beelzebub habet, et quia in principe dæmoniorum ejicit dæmonia."

23. Et, convocatis eis, in parabolis dicebat illis : "Quomodo potest Satan as Satanam ejicere ?

24. "Et si regnum in se dividatur, non potest regnum illud stare ;

25. "Et si domus super semetipsam dispertiat, non potest domus illa stare :

26. "Et si Satan as consurrexerit in semetipsum, disperditus est, et non poterit stare, sed finem habet.

27. "Nemo potest vasa fortis, ingressus in domum, diripere, nisi prius fortem alliget ; et tunc domum ejus diripiet."

21. And when 'his friends had heard of it, they went out to lay hold of him : for they said : He is become mad.

22. And the Scribes who were come down from Jerusalem, said : He hath 'Beelzebub : and by the prince of the devils he casteth out devils.

23. And after he had called them together, he said to them in parables : How can Satan cast out Satan ?

24. And if a kingdom be divided against itself, that kingdom 'cannot stand.

25. And if a house be divided against itself, that house cannot stand.

26. And if Satan be risen up against himself, he is divided, and cannot stand, but hath an end.

27. No man can enter into the house of a 'strong man, and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house.

Our Lord was supposed by His friends to have gone mad. His doings were such as were never heard of before. He goes into

deserts, gathers a number of men about him, has not whereon to lay his head, nor a morsel to put into their mouths. He speaks doctrines which no Jew ever heard of before—leaving all things, be not concerned what you shall eat or wherewith you are to be clad. Such doctrines to Jews whose whole ambition was to make money and lend it at usury to the Gentiles! This was madness indeed. And then He preached these wild doctrines to great crowds of people, and numbers of them actually believed Him and carried out His advice. The Gospels truths are madness yet to a great many.

<sup>1</sup>*His friends*.—These were his relations in Nazareth who did not fully believe in Him. Others made believe because they knew of the rage of the Pharisees; and some say His mother wanted to warn Him, with a mother's concern, of what was said about Him.

<sup>2</sup>*Beelzebub*.—This was worse again than being mad; because it was malicious.

<sup>3</sup>*Cannot stand*.—There is always union in error and wickedness, when the Church of the saints is in question.

<sup>4</sup>*Strong man*.—This was the name of the steward who generally had charge of a household. In the days of the Apostles, guards and the like had to be physically powerful. Force was the only right admitted on many occasions, and there was not an organised police, as we see now in civilised countries, to guard men's property from thieves and burglars.

Enthusiasm has generally been mistaken for madness.

1st. It is so full of new ideas.

2nd. It aims at chimerical ends.

3rd. Chooses the most unfit means. Always succeeds.

The binding of the devil might be illustrated from this; for most of Our Lord's aphoristic sayings had two or three meanings. Only one is attended to generally in these notes.

28. "Amen dico vobis quoniam omnia dimittentur filiis hominum peccata, et blasphemiae quibus blasphemaverint.

28. Amen I say to you, that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme:

29. "Qui autem blasphemaverit in Spiritum-Sanctum non habebit remissionem in æternum, sed reus erit æterni delicti."

30. Quoniam dicebant: "Spiritus immundum habet."

31. Et veniunt Mater ejus et fratres, et, foris stantes, miserunt ad eum vocantes eum.

32. Et sedebat circa eum turba; et dicunt ei: "Ecce mater tua et fratres tui foris querunt te."

33. Et respondens eis, ait: "Quæ est mater mea et fratres mei?"

34. Et, circumspiciens eos qui in circuitu ejus sedebant, ait: "Ecce mater mea et fratres mei:

35. "Qui enim fecerit voluntatem DEI, hic frater meus et soror mea et mater est.

29. But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.

30. Because they said: He hath an unclean spirit.

31. And his mother and his brethren came; and standing without, sent to him, calling him:

32. And the multitude sat about him: and they say to him: Behold, thy mother and thy brethren without seek for thee.

33. And answering them, he said: 'Who is my mother and my brethren?

34. And looking round on them who sat about him, he saith: Behold my mother and my brethren.

35. For whosoever shall do the will of God, he is my brother, and my sister, and mother.

This sin against the Holy Ghost was being committed by the Pharisees. The miracles performed by Moses made the magicians of Pharaoh acknowledge that the finger of God was there. Nothing could teach the Pharisees. They were determined that Our Lord should be destroyed, and when they could not find anything wrong in His actions or could not gainsay His wonders, they could only spread a report that He was mad, and then attribute His works to the devil.

The opinions of the Fathers and commentators on this sin against the Holy Ghost are anything but unanimous. The question belongs to theology.

<sup>1</sup>*Everlasting sin.*—A mortal sin committed by one hardened in vice, and acting against his knowledge with dreadful malice. This sin so



hardens a man that even the miracles of Our Lord could not convert him. See the case of Judas.

<sup>2</sup>*Unclean spirit.*—S. Mark points out here what *the* sin against the Holy Ghost is.

<sup>3</sup>*Mother and brethren.*—They came in consequence of the exaggerated reports carried to Nazareth. The people carried some and the Pharisees spread others. It was no wonder that His friends were frightened. Mary knew very well, for she made Him begin His miracles, but she went with the others to see how things were going on.

<sup>4</sup>*Who is my mother ?*—No one has a father's or a mother's claim over a man set apart to God's work.

<sup>5</sup>*Do the will of God.*—That is the only title, in this world, to relationship with Jesus Christ. We see how His carnal relations were divided ; some followed Him even unto death, and some took Him for a madman.

The everlasting sin is committed by those :

1st. Who resist the known truth.

2nd. Who carry their resistance unfairly.

3rd. So as to ascribe God's work to the devil.

Ministers of the Gospel must be :

1st. Detached from relations.

2nd. Loving people for their goodness only.

3rd. Not to stop their good work because of worldly ties or opinions.

## CHAPTER IV.

*The parable of the sower. Christ stills the tempest at sea.*

1. Iterùm cœpit docere ad mare. Et congregata est ad eum turba multa, ità ut, navim ascendens, sederet in mari, et omnis turba circà mare super terram erat.

2. Et docebat eos in parabolis multa, et dicebat illis in doctrinà suà :

3. "Audite:—Ecce exiit seminans ad seminandum.

4. "Et dùm seminat, aliud cecidit circà viam, et venerunt volucres cœli et comederunt illud.

5. "Aliud verò cecidit super petrosa, ubi non habuit terram multam, et statim exortum est, quoniam non habebat altitudinem terræ :

6. "Et, quandò exortus est sol, exæstuvavit, et, eo quòd non habebat radicem, exaruit.

7. "Et aliud cecidit in spinas, et ascenderunt spinæ et suffocaverunt illud, et fructum non dedit.

8. "Et aliud cecidit in terram bonam, et dabat fructum ascen-

1. And he began again to teach by the sea-side: and a great multitude was gathered together unto him, so that he went up into a ship, and 'sat in the sea: and all the multitude was upon the land by the sea-side.

2. And he taught them many things in parables, and said unto them many things<sup>2</sup> in his doctrine.

3. Hear ye: behold, a sower went out to sow.

4. And whilst he is sowing, some fell by the way-side: and the birds of the air came, and eat it up.

5. And other some fell upon stony ground, where it had not much earth: and it shot up immediately, because it had no depth of earth:

6. And when the sun was risen, it was scorched: and because it had no root it withered away.

7. And some fell among thorns: and the thorns grew up, and choked it: and it yielded no fruit.

8. And some fell upon good ground; and brought forth fruit

dentem et crescentem; et afferebat unum triginta, unum sexaginta, et unum centum."

9. Et dicebat: "Qui habet aures audiendi audiat."

10. Et cum esset singularis, interrogaverunt eum hi qui cum eo erant, duodecim, parabolam.

11. Et dicebat eis: "Vobis datum est nosse mysterium regni DEI: illis autem qui foris sunt, in parabolis omnia fiunt,

12. "Ut videntes videant, et non videant; et audientes audiant, et non intelligant: nequandò convertantur, et dimittantur eis peccata."

13. Et ait illis: "Nescitis parabolam hanc? et quomodò omnes parabolas cognoscetis?

14. "Qui seminat, verbum seminat.

15. "Hi autem sunt qui circa viam ubi seminatur verbum, et, cùm audierint, confestim venit Satan, et aufert verbum quod seminatum est in cordibus eorum.

16. "Et hi sunt similiter qui super petrosa seminantur, qui cùm audierint verbum, statim cum gaudio accipiunt illud;

17. "Et non habent radicem in se, sed temporales sunt: deindè, ortà tribulatione et per-

that grew up, and increased, and yielded, one thirty, another sixty, and another a hundred.

9. And he said: He that hath ears to hear, let him hear.

10. And when he was alone, the twelve that were with him asked him the parable.

11. And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are 'without, all things are done in parables:

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13. And he saith to them: Know you not this parable? how then shall you know all parables?

14. He that soweth, soweth the word.

15. And these are they by the way-side, where the word is sown: and as soon as they have heard, immediately Satan cometh, and taketh away the word that was sown in their hearts.

16. And these likewise are they that are sown on the stony ground; who when they have heard the word, immediately receive it with joy:

17. And they have no root in themselves, but are only for a time; and then when tribu-

secutione propter verbum, confestim scandalizantur.

18. "Et alii sunt qui in spinis seminantur: hi sunt qui verbum audiunt;

19. "Et ærumnæ sæculi, et deceptio divitiarum, et circà reliqua concupiscentiæ, introeuntes, suffocant verbum, et sine fructu efficitur.

20. "Et hi sunt qui super terram bonam seminati sunt, qui audiunt verbum, et suscipiunt, et fructificant, unum triginta, unum sexaginta, et unum centum."

lation and persecution ariseth for the word's sake, they are presently scandalized.

18. And others there are who are sown among thorns: these are they that hear the word,

19. And the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in, choke the word: and it is made fruitless.

20. And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred.

When the disciples find Our Lord by Himself, they gather around Him to ask Him the meaning of this parable. He shows himself pleased with their having done so; but, at the same time, alludes to their almost incurable dulness of intellect. "*How then shall you know all parables?*" Those who were of His household could well understand a parable; but those who were not, did not deserve an explanation. There is here, also, an indication of a clear memory upon a small and very trifling circumstance.

<sup>1</sup>*Sat in the sea.*—This is a figure of His sitting in the boat upon the sea. When Our Lord taught the multitude, He sat, and did not generally stand to declaim.

<sup>2</sup>*In his doctrine.*—After his manner of explaining things: namely, by parables and similitudes.

<sup>3</sup>*The twelve that were with him.*—The Greek copies have "οἱ περὶ αὐτοῦ σὺν τοῖς δώδεκα." Those who were about Him with the twelve. These might have been the seventy-two; who were also privileged to hear His explanations, inasmuch as they also were commissioned to go forth and instruct the people.

<sup>4</sup>*Without.*—Those are people who do not believe, and who do not take the trouble of looking for the explanation of a difficulty.

<sup>5</sup>*Lest at any time.*—This is the quotation of a prophecy of Isaias, and we know that the prophets foretold things which should be, as if they

were caused by God. In Hebrew, the future and imperative are worded alike, and this fact causes trouble to conscientious translators.

<sup>o</sup>*Choke the word, and it is made fruitless.*—How finely put! The rich know the word—it is there—it grows—it is even luxurious in its growth—but no fruit.

We should ask for information in religious matters.

1st. It shows earnestness.

2nd. It gets its reward.

3rd. Keeps one from going astray.

Teachers should always give explanations in religious matters.

1st. That is the office they are called to.

2nd. People expect it from them.

3rd. The example of Jesus Christ.

21. Et dicebat illis: "Numquid venit lucerna ut sub modio ponatur aut sub lecto? nonne ut super candelabrum ponatur?"

22. "Non est enim aliquid absconditum quod non manifestetur; nec factum est occultum sed ut in palàm veniat.

23. "Si quis habet aures audiendi, audiat."

24. Et dicebat illis: "Videte quid audiatis. In quâ mensurâ mense fueritis, remetietur vobis, et adjicietur vobis.

25. "Qui enim habet, dabitur illi; et qui non habet, etiam quod habet auferetur ab eo."

21. And he said to them: Doth a <sup>1</sup>candle come in to be put under a bushel, or under a bed? and not to be set on a candlestick?

22. For there is <sup>2</sup>nothing hid, which shall not be made manifest: neither was it made secret, but that it may come abroad.

23. If any man have ears to hear, let him hear.

24. And he said to them: <sup>3</sup>Take heed what you hear: With what measure you shall mete, it shall be measured to you again: and <sup>4</sup>more shall be given to you.

25. For he that hath, to him shall be given: and he that hath not, that also which he hath shall be taken away from him.

26. Et dicebat : "Sic est regnum DEI, quemadmodum si homo jaciât sementem in terram,

27. "Et dormiat, et exurgat nocte et die, et semen germinet et increseat, dum nescit ille.

28. "Ultrò enim terra fructificat, primum herbam, deinde spicam, deindè plenum frumentum in spicâ.

29. "Et cum produxerit fructus, statim mittit falcem, quoniam adest messis."

26. And he said: So is the kingdom of God, as if a man should cast seed into the earth,

27. And should <sup>5</sup>sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not.

28. For the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear.

29. And when the fruit is brought forth, immediately he putteth in the <sup>6</sup>sickle because the harvest is come.

The whole of the context here has reference to the Apostles and preachers of the future; although, in a secondary sense, it may apply to ordinary Christians and the use they make of their measure of grace.

He instructs them in private, reveals the mystery of parables and tells them that this is not for their own sakes but for the sake of those they have to instruct. They are to publish all this. And mind ye do it well and liberally—with what measure ye mete it shall be measured to you again.

He then brings before them the slow growth of holiness and how it belongs rather to the soil and the heavenly grace of the atmosphere than to the husbandman. A German commentator wisely observes on this passage: "At last the *heavenly* sower comes, puts in his sickle, examines the cornsheaves; and judges the sower, the caretaker, and the produce at the time of death." There is analogy here with the parable of the talents.

<sup>1</sup>*Candle*.—The original is a light, or a lamp. The Jews did not use candles at the time; but perhaps this word is better understood. A *light* seems the best translation, because it is general and the simile is carried out more fully.

<sup>2</sup>*Nothing hid*.—This is an aphorism used for a special purpose. Our Lord often did this. Here it is intended for the Apostles and for students who learn things in their college rooms, which they are to bring forth in sermons afterwards.

- \* <sup>3</sup>*Take heed what you hear.*—This shows that He had to call their attention to what He was saying : it may also mean treasure up what you hear, or it will be worse for you.

<sup>4</sup>*More shall be given.*—This is a promise for those who use the talents they have. How often do we see men of poor abilities distancing college stars, because the former used their talents and the latter put them into bags and buried them. God gives new talents to those who use what they have diligently.

<sup>5</sup>*Sleep and rise.*—That is : went on with his usual daily avocations and let the seed alone. There would be no objection to his looking to the fences and pulling out a thistle now and again.

<sup>6</sup>*Sickle.*—This is done at death or judgment.

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Those who do not use their talents :

- 1st. Put them under a bed.
  - 2nd. Sleep on them contentedly.
  - 3rd. Awake to find themselves lost.
- 

It is pitiable to see so many gifted clergymen :

- 1st. Never preach, through *mauvaise honte*.
  - 2nd. Never trying to perfect themselves.
  - 3rd. Giving their fine talents to things that perish.
- 

Every gift God gives is :

- 1st. A loan that we must give back.
  - 2nd. Also with interest.
  - 3rd. Otherwise—gnashing of teeth.
- 

At the harvest time God :

- 1st. Will examine our sheaves.
  - 2nd. Find out our remissness.
  - 3rd. Preachers and hearers are accountable for His Gospel.
- 

30. Et dicebat : "Cui assimilabimus regnum DEI, aut cui parabolæ comparabimus illud ?

31. "Sicut granum sinapis, quod, cùm seminatum fuerit in terrâ, minus est omnibus seminibus quæ sunt in terrâ ;

30. And he said : To what shall we liken the kingdom of God ? or to what parable shall we compare it ?

31. *It is* as a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that are in the earth :

32. "Et cùm seminatum fuerit, ascendit et fit majus omnibus oleribus, et facit ramos magnos, ità ut possint sub umbrà ejus aves cœli habitare."

33. Et talibus multis parabolis loquebatur eis verbum, prout poterant audire.

34. Sine parabolà autem non loquebatur eis; seorsùm autem discipulis suis disserebat omnia.

35. Et ait illis, in illà die, cùm serò esset factum: "Tran-seamus contrà."

32. And when it is sown, it groweth up, and <sup>1</sup>becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.

33. And with many such parables he spoke to them the word, according as they <sup>4</sup>were able to hear.

34. And without a parable he did not speak unto them; but <sup>5</sup>apart, he explained all things to his disciples.

35. And he saith to them that day, when evening was come: <sup>6</sup>Let us pass over to the other side.

The clear line drawn here between the Apostles and the general crowd by Our Divine Lord is very remarkable, and explained in two different ways. There is a want of perspicuity in S. Mark because he is writing what he has heard from S. Peter, and seems as if he wished and tried to do full justice to his theme. The *theses* and *thems* get confused a little, but the substance remains.

Our Lord spoke in parables according to the mean of his audiences' understanding is one opinion. He spoke what they had not the brains to understand, in order to punish them, is another. We incline to the former, and are more inclined still to it from finding out that his audience was very stolid, and he had to explain, in private, to his disciples what an ordinary educated child, in our days, could understand. *Without a parable*, gives the second opinion force, but it was the origin of the *disciplina arcani*.

<sup>1</sup>*The Kingdom of God*.—This is the expression used almost entirely by S. Mark to represent the Church militant.

<sup>2</sup>*Less than all seeds*.—It is less in Palestine than the seeds generally sown, such as wheat and other varieties of corn.

<sup>3</sup>*Becometh greater*.—It grows to a good height and becomes almost a tree. The meaning is according to S. Gregory: the Church is planted in humility and lowliness, and those who have to propagate her should grow by the same virtues.



<sup>4</sup>*Were able to hear.*—These were the people outside the Apostles. The two ways in which these words are interpreted have already been noticed.

<sup>5</sup>*Apart.*—The disciples from whom the Seventy-two were chosen do not seem to have been deprived of these explanations.

<sup>6</sup>*Let us pass over.*—They crossed the lake in order to avoid the crowds.

Those who cannot understand heavenly things ought :

1st. To pray for light.

2nd. To have recourse to those who can explain them.

3rd. To see that their dulness is not a punishment.

No one should undertake this explanation except he be :

1st. Instructed properly.

2nd. Called to it properly.

3rd. Authorised by the Church.

36. Et dimittentes. turbam, assumunt eum, ità ut erat in navi, et aliæ naves erant cum illo.

37. Et facta est procella magna venti, et fluctus mittebat in navim, ità ut impleretur navis.

38. Et erat ipse in puppi, super cervical dormiens. Et excitant eum et dicunt illi : "Magister, non ad te pertinet quia perimus ?"

39. Et exsurgens, comminatus est vento, et dixit mari : "Tace, obmutesce." Et cessavit ventus, et facta est tranquillitas magna.

40. Et ait illis : "Quid timidi estis? necdùm habetis fidem?" Et timuerunt timore magno, et dicebant ad alterutrum : "Quis, putas, est iste, quia et ventus et mare obediunt ei?"

36. And <sup>1</sup>sending away the multitude, they take him even as he was in the ship: and there were <sup>2</sup>other ships with him.

37. And there arose a great storm of wind: and the waves beat into the ship, so that the ship <sup>3</sup>was filled.

38. And he was in the hinder part of the ship, sleeping upon a pillow: and <sup>4</sup>they awake him and say to him: Master, doth it not concern thee that we perish :

39. And rising up, he rebuked the wind, and said to the sea : "Peace; be still. And the wind ceased : and there was made a great calm.

40. And he said to them : Why are you fearful? have you not faith yet? And they feared exceedingly, and they said one to another : "Who is this (thinkest thou) that both wind and sea obey him?"

Three or four little expressions in this passage remind us of the eye-witness. "They take Him even as He was." "The ship was filled." "The hinder part of the ship." "Sleeping upon a pillow." All these point clearly to the fact of the narrator having been an eye-witness who noted everything in his memory and brought the scene clearly before him when describing it.

His being asleep at the moment of their great danger is taken as symbolical of the manner in which He treats His Church. She is nearly overwhelmed—the waters are in her hold—the waves dash over her, and the winds are rising. We call upon Him earnestly, and He pronounces the words: "*Peace ; be still.*"

<sup>1</sup>*Sending away.*—He ordered them to depart after he had instructed them from the boat.

<sup>2</sup>*Other ships with.*—The ships were rather small, being only fishing craft upon a small lake. There must have been a great number to witness the miracle.

<sup>3</sup>*Was filled.*—That is her hold or containing portion. The passengers were on deck, evidently.

<sup>4</sup>*They awake Him.*—Although He upbraids them with a want of faith, they had some sort of trust in Him. They should have faith so as to feel sure that nothing could happen to them when He was with them.

<sup>5</sup>*Peace ; be still.*—The first word would be for the winds and the second for the waves. Some consider one a repetition of the other to make it more emphatic.

<sup>6</sup>*Who is this ?*—This is an expression of wonder and, at the same time, one of incipient faith in His Divinity.

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Confidence in Christ.

1st. In time of persecution.

2nd. When we seem all but

lost.

3rd. When human aid fails.

We must pray :

1st. Earnestly.

2nd. As perceiving our danger.

3rd. With trust in Him.

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## CHAPTER V.

*Christ casts out a legion of devils. He heals the issue of blood, and raises the daughter of Jairus to life.*

1. Et venerunt trans fretum marisin regionem Gerasenorum.

2. Et exeunti ei de navi statim occurrit de monumentis homo in spiritu immundo.

3. Qui domicilium habebat in monumentis, et neque catenis jam quisquam poterat eum ligare.

4. Quoniam sæpè compedibus et catenis vinctus, dirupisset catenas et compedes comminuisset, et nemo poterat eum domare;

5. Et semper die ac nocte in monumentis et in montibus erat, clamans et concidens se lapidibus.

6. Videns autem JESUM à longè cucurrit et adoravit eum.

7. Et clamans voce magnâ dixit: "Quid mihi et tibi, Jesu Fili DEI altissimi? Adjuro te per DEUM, ne me torqueas."

8. Dicebat enim illi: "Exi, spiritus immunde, ab homine."

9. Et interrogabat eum: "Quod tibi nomen est?" Et

1. And they came over the strait of the sea into the country of the Gerasens.

2. And when he went out of the ship, immediately there met him out of the tombs <sup>1</sup>a man with an unclean spirit.

3. Who had his dwelling in the tombs; and no man now <sup>2</sup>could bind him, not even with chains:

4. For having been often bound with fetters and chains, he had <sup>3</sup>burst the chains, and broken the fetters in pieces: and no man could tame him.

5. And he was always day and night in the tombs, and in the mountains, <sup>4</sup>crying and cutting himself with stones.

6. And seeing Jesus afar off, he ran and adored him:

7. And crying with a loud voice he said: What have I to do with thee, Jesus, thou Son of the most high God? <sup>5</sup>I adjure thee by God, that thou torment me not.

8. For he said to him: Go out of the man, thou unclean spirit.

9. And he asked him: What is thy name? And he saith to

dicit ei: "Legio mihi nomen est, quia multi sumus."

10. Et deprecabatur eum multum ne se expelleret extra regionem.

11. Erat autem ibi, circa montem, grex porcorum magnus pascens.

12. Et deprecabantur eum spiritus, dicentes: "Mitte nos in porcos, ut in eos introeamus."

13. Et concessit eis statim Jesus. Et exeuntes spiritus immundi, introierunt in porcos, et magno impetu grex præcipitatus est in mare, ad duo milia, et suffocati sunt in mari.

him: My name is "Legion, for we are many.

10. And he besought him much, that he would not drive him away out of the country.

11. And there was there near the mountain a great 'herd of swine, feeding.

12. And the spirits <sup>1</sup>besought him, saying: Send us into the swine, that we may enter into them.

13. And Jesus immediately gave them leave. And the unclean spirits went out, and entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and <sup>2</sup>were stifled in the sea.

Three singular traits of demoniac *possession* are brought out in this miracle. Thousands may be in one soul, they cannot go beyond the permission granted them by God, they would destroy the human race—just as they did the swine—had they their own way. Rationalists think this was a disease. Do diseases speak faith, gentlemen, and make swine commit suicide?

<sup>1</sup>*A man.*—Matthew has *two*, if this be the same occurrence, but only *one* of them was anyway remarkable, and Mark's remarks apply to him. There were *energumens*, cured every day almost.

<sup>2</sup>*Could not bind him.*—<sup>3</sup>*Burst his chains and broken his fetters in pieces.*—<sup>4</sup>*Crying and cutting himself with stones.*—These are instances of that minuteness in S. Mark which he took from S. Peter, and in relating which he differs from S. Matthew. Moreover, these peculiarities show that the man was full of diabolical force.

<sup>1</sup>*I adjure thee.*—The devil knew Our Lord would attend to this mode of exclamation.

<sup>6</sup>*Legion.*—This was taken from the Romans. Some suppose that this demoniac was a Gentile. A legion consists of six thousand. Three devils must have gone into each pig.

<sup>1</sup>*Herd of swine.*—The devils were waiting to get back again, as is insinuated by S. Matthew.

<sup>2</sup>*Besought Him.*—They could not work this harm without His permission.

<sup>3</sup>*Were stifled.*—This was to let the people know the demons' power. We hear nothing about the restitution to the owners. They deserved to lose them evidently. Perhaps they were stolen.

14. Qui autem pascebant eos fugerunt, et nuntiaverunt in civitatem et in agros. Et egressi sunt videre quid esset factum.

15. Et veniunt ad JESUM, et vident illum qui à dæmonio vexabatur sedentem, vestitum et sanæ mentis: et timuerunt.

16. Et narraverunt illis qui viderant qualiter factum esset ei qui dæmonium habuerat, et de porcis.

17. Et rogare cœperunt eum ut discederet de finibus eorum.

18. Cùmque ascenderet navim, cœpit illum deprecari, qui à dæmonio vexatus fuerat, ut esset cum illo.

19. Et non admisit eum, sed ait illi: "Vade in domum tuam, ad tuos, et annuntia illis quanta tibi Dominus fecerit, et misertus sit tui."

20. Et abiit, et cœpit prædicare in Decapoli quanta sibi fecisset JESUS: et omnes mirabantur.

14. And they that fed them fled, and told it in the city, and in the fields. And <sup>1</sup>they went out to see what was done:

15. And they come to Jesus: and they see him that was troubled with the devil, sitting, clothed, and of a sound mind: and they were afraid.

16. And they who had seen it, told them in what manner he had been dealt with, who had the devil; and concerning the swine.

17. And they began to pray him <sup>2</sup>to depart from their coasts.

18. And when he went up into the ship, he that had been troubled with the devil, began <sup>3</sup>to beseech him that he might be with him.

19. And he admitted him not, but saith to him: 'Go into the house to thy friends: and tell them how great things the Lord hath done for thee, and hath had mercy on thee.

20. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men wondered.

21. Et cùm transcendisset Jesus in navi rursùm trans fretum, convenit turba multa ad eum, et erat circa mare.

22. Et venit quidam de archisynagogis, nomine Jairus, et, videns eum, procidit ad pedes ejus,

23. Et deprecabatur eum multùm, dicens: "Quoniam filia mea in extremis est: veni, impone manum super eam, ut salva sit et vivat."

24. Et abiit cum illo, et sequebatur eum turba multa, et comprimebant eum.

21. And when Jesus had passed again into the ship over the strait, a great multitude, assembled together unto him; and he was <sup>1</sup>nigh unto the sea.

22. And there cometh one of the rulers of the synagogue, named <sup>2</sup>Jairus; and seeing him, falleth down at his feet.

23. And he besought him much, saying: My daughter is at the point of death: <sup>3</sup>come, lay thy hand upon her, that she may be safe, and may live.

24. And he went with him: and a great multitude followed him; and they thronged him.

Incidents throng upon the writer here just as the crowds throng upon Our Lord. The owners of the swine are frightened, and beg Our Lord to leave them. He refuses the cured demoniac leave to join Him, and tells him to preach his cure (which He generally forbade) amongst his people, a thing the poor man does very zealously and successfully. Jairus must have been an influential man in his village, and we see how great his faith was in Jesus, although the faith of His followers fell very low. They belonged to those who laughed Him to scorn.

<sup>1</sup>*The theys*, and words of that description in S. Mark give a little trouble to readers; but, it is well to recollect that he wrote a short gospel, and had little time to do it in.

<sup>2</sup>*To depart from their coasts*.—Some think they were afraid He would destroy all their contraband hogs. The real conclusion is that they were bad men, smugglers or so, and did not care about having a saint, or one who knew their interiors amongst them.

<sup>3</sup>The poor demoniac was well converted, and yet Our Lord refused to take him. He could do more good as a layman than as an Apostle very likely.

<sup>4</sup>This is wonderful! how Our Lord allows this man to preach and forbids all the others. He was a Gentile, the others were Jews. Might the Jews try to make profits by publishing their wonders? It seems there was something in their desire of gain which displeased Our Lord.

<sup>6</sup>*Nigh unto the sea.*—A small circumstance.

<sup>6</sup>*Yairus.*—Matthew gives the incident, but not the name.

<sup>7</sup>This synagogue leader believed evidently.

Men bent upon evil do not like holy people amongst them :

1st. Because their life upbraids them.

2nd. Because public opinion begins to work.

3rd. It might ruin their trade.

Our Lord allowing the cured demoniac to preach, shows :

1st. His intention of following was valued.

2nd. His earnestness was known.

3rd. His effects were great.

25. Et mulier quæ erat in profluvio sanguinis annis duodecim,

26. Et fuerat multa perpessa à compluribus medicis et erogaverat omnia sua, nec quidquam profecerat, sed magis deterius habebat,

27. Cùm audisset de JESU, venit in turbâ retrò, et tetigit vestimentum ejus.

28. Dicebat enim : " Quia, si vel vestimentum ejus tetigero, salva ero."

29. Et confestim siccatus est fons sanguinis ejus, et sensit corpore quia sanata esset à plagâ.

30. Et statim JESUS, in semetipso cognoscens virtutem quæ exierat de illo, conversus ad turbam, aiebat : " Quis tetigit vestimenta mea ?"

25. And a woman who was under an issue of blood twelve years,

26. And had suffered many things from 'many physicians, and had spent all that she had, and was nothing the better, but rather worse :

27. When she had heard of Jesus, came in the crowd behind him, and touched his garment.

28. For she said : 'If I shall but touch his garment, I shall be whole.

29. And forthwith the fountain of her blood was dried up : and she felt 'in her body that she was healed of the evil.

30. And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said : 'Who hath touched my garments ?

31. Et dicebant ei discipuli sui: "Vides turbam compri-mentem te, et dicis *Quis me tetigit?*"

32. Et circumspiciebat videre eam quæ hoc fecerat.

33. Mulier verò, timens et tremens, sciens quod factum esset in se, venit et procidit ante eum, et dixit ei omnem veritatem.

34. Ille autem dixit ei: "Filia, fides tua te salvam fecit: vade in pace, et esto sana à plagâ tuâ."

31. And his disciples said to him: 'Thou seest the multitude thronging thee, and sayest thou, Who hath touched me?

32. And he looked about to see her who had done this.

33. But the woman 'fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34. And he said to her: Daughter, thy faith hath made thee whole: 'go in peace; and be thou whole of thy disease.

The particulars about this poor woman either escaped, or were not noticed by, S. Matthew. She had spent all her money on doctors and found herself even worse. Martini remarks that the miracle was a grander one than usual, forasmuch as it required almost a new creation to bring back what was lost by the continual flux, and the prescriptions of the doctors.

Virtue went out of Him. This shows us that there is a supernatural virtue in whatever touches Our Saviour or His Saints. Their holiness reaches not only to the hems of their garments, but even to their shadows. Faith and devotion get the advantage which this virtue can bestow.

<sup>1</sup>*Many physicians.*—This poor woman tried all natural means of being cured to no effect. Only S. Mark observes this.

<sup>2</sup>The woman had her instincts right, and sweetened with her feminine modesty.

<sup>3</sup>*In her body.*—She knew at once that the flux ceased.

<sup>4</sup>*Who hath touched my garments?*—This was said to make the miracle public—a thing which its nature did not recommend. Poor women suffering these painful and shameful afflictions of Providence ought to have more recourse to Him than to doctors.

<sup>5</sup>*Thou seest.*—S. Luke tells us this was said by Peter; but the name of the speaker is suppressed here.

<sup>6</sup>*Fearing.*—The Jewish law was very strict with regard to bodily ailments. She thought she had done wrong and wondered at being discovered.



*'Go in peace.*—I am not angry and you have done well. Old traditions say this woman was either *Martha* or *Veronica* ; but stern annotators do not heed them.

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This shows us that :

1st. We should try natural remedies first.

2nd. As often too as we can.

3rd. At last have recourse to the supernatural.

The secret miseries of the soul had better be confided to God's ministers.

1st. They will cure them.

2nd. Their cure will be permanent.

3rd. Will turn out for God's glory.

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35. Adhuc eo loquente, veniunt ab archisynagogo dicentes : "Qui filia tua mortua est : quid ultra vexas Magistrum ?"

36. JESUS autem, audito verbo quod dicebatur, ait archisynagogo : "Noli timere : tantummodo crede."

37. Et non admisit quemquam se sequi, nisi Petrum, et Jacobum, et Joannem fratrem Jacobi.

38. Et veniunt in domum archisynagogi, et videt tumultum, et fientes et ejulantes multum.

39. Et ingressus ait illis : "Quid turbamini et ploratis ? puella non est mortua, sed dormit."

40. Et irridebant eum. Ipse vero, ejectis omnibus, assumit patrem et matrem puellæ et qui

35. While he was yet speaking, some come from the ruler of the synagogue's *house*, saying : 'Thy daughter is dead : why dost thou trouble the master any farther ?

36. But Jesus having heard the word that was spoken, saith to the ruler of the synagogue : 'Fear not : only believe.

37. And he admitted not any man to follow him, but 'Peter, and James, and John the brother of James.

38. And they come to the house of the ruler of the synagogue : and he seeth a tumult, and people weeping and wailing much.

39. And going in he saith to them : Why make you this a-do, and weep ? the damsel is 'not dead, but sleepeth.

40. And they laughed him to scorn. But he having put them all out, taketh the father and

secum erant, et ingreditur ubi puella erat jacens.

41. Et, tenens manum puellæ, ait illi: "Talitha, cumi:" quod est interpretatum: "Puella (tibi dico), surge."

42. Et confestim surrexit puella, et ambulabat. Erat autem annorum duodecim. Et obstupuerunt stupore magno.

43. Et præcepit illis vehementer ut nemo id sciret, et dixit dari illi manducare.

the mother of the damsel, and them that were with him; and entereth in where the damsel was lying.

41. And taking the damsel by the hand, he saith to her: "Talitha cumi, which is, being interpreted: Damsel (I say to thee) arise.

42. And immediately the damsel rose up, and walked: now she was twelve years old: and they were astonished with a great astonishment.

43. And he charged them strictly, that no man should know it; and commanded that something should be given her to eat.

The miracles of Jesus Christ were instantaneous and brought back new vigour. The effects were perfect. In the last, the woman was perfectly dried up and whole. Here, the girl not only arises from the bier, but has an appetite for food and runs about, like Peter's mother-in-law. This is one of the conditions required for miracles performed by the saints.

We remark here that S. Mark gives the Syro-Chaldaic, *talitha cumi*, "damsel arise," and adds "I say to thee" of his own accord. This was to show that Our Lord's command was effective, or did what it said.

<sup>1</sup>*Thy daughter is dead.*—These members of the ruler's household did not believe that "the master," as they called Our Lord, could raise a person from the dead, although they thought He could cure a person far gone in infirmity or sickness.

<sup>2</sup>*Fear not; only believe.*—This belief for miracles was more akin to hope than faith.

<sup>3</sup>*Peter, and James, and John.*—These were the three whom Our Lord admitted to the greatest intimacy.

<sup>4</sup>*Not dead.*—That is, she is not dead to me, though she may be to you. "Dead" has a future signification as well as a present, and in the former Our Lord evidently spoke.

*‘Talitha cumi.—Get up, my girl, as I bid you,* would be the full meaning of the words.

*‘And walked.—*Peter was present and saw her walk about at once, and get food, which she had an appetite for.

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What a great part Faith acts in all these miraculous deeds!

1st. The servants had not enough.

2nd. Our Lord helped the faith of Jairus.

3rd. The scoffers were astonished.

Our Lord's kindness.

1st. This was an only child.

2nd. He went the whole way to raise her up alive.

3rd. He mentioned her temporal wants.

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## CHAPTER VI.

*Christ teaches at Nazareth. He sends forth the twelve apostles.*

*He feeds five thousand with five loaves: and walks upon the sea.*

1. Et, egressus indè, abiit in patriam suam, et sequebantur eum discipuli sui.

2. Et, facto sabbato, cœpit in synagogâ docere, et multi audientes admirabantur in doctrinâ ejus, dicentes: "Undè huic hæc omnia? et quæ est sapientia quæ data est illi, et virtutes tales quæ per manus ejus efficiuntur?"

3. "Nonne hic est faber, filius Mariæ, frater Jacobi et Joseph, et Judæ et Simonis? nonne et sorores ejus hîc nobiscum sunt?" "Et scandalizabantur in illo.

4. Et dicebat illis JESUS: "Quia non est propheta sine honore nisi in patriâ suâ, et in domo suâ et in cognatione suâ."

5. Et non poterat ibi virtutem ullam facere, nisi paucos infirmos impositis manibus curavit,

6. Et mirabatur, propter incredulitatem eorum. Et circuibat castella in circuitu, docens.

1. And going out from thence, he went into 'his own country: and his disciples followed him.

2. And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine, saying: 'How came this man by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands?

3. Is not this the carpenter, the son of Mary, 'the brother of James and Joseph, and Jude and Simon? are not also his sisters here with us? And they were 'scandalized in regard of him.

4. And Jesus said to them: 'A prophet is not without honour, but in his own country, and in his own house, and among his own kindred.

5. And he 'could not do any mighty work there, only that he healed a few that were sick, laying his hands upon them.

6. And he 'wondered because of their unbelief: and he went through the villages round about teaching.

This incident took place, according to Calmet and others, about eleven months after Our Lord had begun His mission. Some say it is different from that related by S. Luke. All printed copies of the New Testament have carpenter, or its equivalent; and Origen seems to be the only one who denies that Our Lord wrought at the trade of S. Joseph.

It has been a custom in many countries that the priests and bishops especially, should be toiling elsewhere than in their native parishes, or native dioceses. This is done to avoid the imputation of nepotism, or having one's self paralysed by the misconduct of relations. Very few saints ever died in the place in which they were born.

<sup>1</sup>*His own country.*—Nazareth, where He had dwelt for thirty years.

<sup>2</sup>*How came this?*—They never saw Him going to school, or mixing up with society. It was no wonder they were astonished at Him.

<sup>3</sup>*The brother.*—It means the cousin, for they were sons of Mary of Cleophas. The *Son of Mary*; from which we conclude that Joseph was then dead.

<sup>4</sup>*Scandalized.*—That means that the idea of a man sprung from their own ranks doing such things prevented their believing in Him.

<sup>5</sup>*A prophet.*—This is a proverb which Our Lord repeats on a like occasion.

<sup>6</sup>*Could not.*—This is spoken morally, as if a man said: I *could not* give that man money, because I know he would make a bad use of it. He did small favours, but not great ones.

<sup>7</sup>*Wondered.*—The word means that he expressed himself as surprised at them. Our Lord could *acquire* as man, knowledge which he *possessed* as God, and wonder at a new piece of information.

It is better to minister among strangers.

1st. The charity is purer.

2nd. There are less impediments.

3rd. The Apostles did so, all but one.

Our Lord did this:

1st. That they might have no excuse.

2nd. That His disciples might know them.

3rd. That He might cure the sick. Which He did.

7. Et vocavit Duodecim, et cœpit eos mittere binos, et dabat illis potestatem spirituum immundorum.

8. Et præcepit eis ne quid tollerent in viâ, nisi virgam tantùm; non peram, non panem, neque in zonâ æs;

9. Sed calceatos sandaliis, et ne induerentur duabus tunicis.

10. Et dicebat eis: "Quocumquè introieritis in domum, illic manete donec exeatis indè:

11. "Et quicumque non receperint vos nec audierint vos, exeuntes indè, excutite pulverem de pedibus vestris, in testimonium illis."

12. Et, exeuntes, prædicabant ut pœnitentiam agerent;

13. Et dæmonia multa ejiciebant, et ungebant oleo multos ægros et sanabant.

7. And he called the twelve; and began to send them <sup>1</sup>two and two, and gave them power over unclean spirits.

8. And he commanded them that they should take nothing for their journey, but <sup>2</sup>a staff only; no scrip, no bread, nor money in their purse.

9. But to be shod with sandals, and that they should not put on <sup>2</sup>two coats.

10. And he said to them: Wheresoever you shall enter into <sup>4</sup>a house, there abide till you depart from that place.

11. And whosoever shall not receive you, nor hear you, going forth from thence, <sup>5</sup>shake off the dust from your feet for a testimony to them.

12. And going forth, they preached that they should <sup>6</sup>do penance:

13. And they cast out many devils, and anointed <sup>7</sup>with oil many that were sick, and healed them.

Calmet observes on this passage that the Orientals in the time of Our Lord had a custom of carrying an extra suit of clothes on their arm, as well as a luncheon in their wallet, when they went to visit. Our Lord's instruction is mainly directed towards making them trust completely in Divine Providence, and they are to go off on their mission just as they are. When they came back, wondering at their success, He asked them if they wanted for anything, and they told Him that they did not.

Most of the old missionaries went to pagan countries in this way. In modern times they bring some slight provision with them from the Society for the Propagation of the Faith in Lyons. As a rule,

indeed, Catholic missionaries try to imitate the Apostles as closely as they can. The closer they imitate, the greater their success.

<sup>1</sup>*Two and two*.—The pairs are named together by S. Matthew.

<sup>2</sup>*A staff*.—S. Matthew says *no staff*, and the commentators who say that Our Lord said: "If you have one, take it; but if not, do not wait to look for one," seem to be near the mark.

<sup>3</sup>*Two coats*.—The Apostles wore a tunic and a cloak. Two cloaks were worn among the Jews only for show, and not for necessity.

<sup>4</sup>*A house*.—One house in a village was chosen for their dwelling or lodging whilst sojourning there.

<sup>5</sup>*Shake off the dust*.—Some Greek versions give the sentence from S. Matthew about Sodom, etc., here.

<sup>6</sup>*Do penance*.—This was to prepare for conversion and baptism by and by.

<sup>7</sup>*With oil*.—This was not the Sacrament of Extreme Unction, but its foreshadowing; because the Apostles were not yet priests, and this anointing was rather for the cure of the body than of the soul.

The sending of the Apostles.

1st. They did not go of their own accord.

2nd. With His authority.

3rd. They were successful because they kept within their commission.

This was a sort of a trial trip. So:

1st. Students catechise.

2nd. Deacons preach.

3rd. Young priests are not generally employed in their full work at once.

14. Et audivit rex Herodes (manifestum enim factum est nomen ejus), et dicebat: "Quia Joannes-Baptista resurrexit à mortuis, et propterea virtutes operantur in illo."

15. Alii autem dicebant: "Quia Elias est." Alii verò dicebant: "Quia propheta est, quasi unus ex prophetis."

14. And king Herod heard: (for his name was made manifest) and he said: John the Baptist is risen again from the dead; and therefore mighty works show forth themselves in him.

15. And others said: He is Elias. But others said: He is a prophet, as one of the prophets.

16. Quo audito, Herodes ait: "Quem ego decollavi Joannem, hic à mortuis resurrexit."

17. Ipse enim Herodes misit ac tenuit Joannem, et vinxit eum in carcere, propter Herodiadem, uxorem Philippi fratris sui quia duxerat eam.

18. Dicebat enim Joannes Herodi: "Non licet tibi habere uxorem fratris tui."

19. Herodias autem insidiabatur illi, et volebat occidere eum, nec poterat.

20. Herodes enim metuebat Joannem, sciens eum virum justum et sanctum; et custodiebat eum, et audito eo multa faciebat, et libenter eum audiebat.

21. Et cùm dies opportunus accidisset, Herodes natalis sui cœnam fecit principibus et tribunis et primis Galilææ.

22. Cùmque introisset filia ipsius Herodiadis, et saltasset, et placuisset Herodi simulque recumbentibus, rex ait puellæ: "Pete à me quod vis, et dabo tibi."

23. Et juravit illi: "Quia quidquid petieris dabo tibi, licet dimidium regni mei.

24. Quæ cùm exisset, dixit

16. Which Herod hearing, said: John, whom I beheaded, he is risen again from the dead.

17. For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias the wife of Philip his brother, because he had <sup>2</sup>married her.

18. For John said to Herod: It is not lawful for thee to have thy brother's wife.

19. Now <sup>2</sup>Herodias laid snares for him; and was desirous to put him to death, and could not.

20. For Herod feared John, knowing him to be a just and holy man; and kept him; and having heard him, did many things: and he heard him willingly.

21. And when a convenient day was come, Herod made a supper for his birth-day, for the princes, and tribunes, and chief men of Galilee.

22. And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt; and I will give it thee.

23. And he swore to her: <sup>2</sup>Whatsoever thou shalt ask I will give thee, though *it be* the half of my kingdom.

24. And when she was <sup>2</sup>gone



matri suæ: "Quid petam?"  
At illa dixit: "Caput Joannis-Baptistæ."

25. Cùmque introisset statim cum festinatione ad regem, petivit dicens: "Volo ut protinùs des mihi in disco caput Joannis-Baptistæ."

26. Et contristatus est rex: propter iusjurandum et propter simul discumbentes, noluit eam contristare;

27. Sed, misso spiculatore, præcepit afferri caput ejus in disco. Et decollavit eum in carcere;

28. Et attulit caput ejus in disco; et dedit illud puellæ, et puella dedit matri suæ.

out, she said to her mother: What shall I ask? But she said: The head of John the Baptist.

25. And she came in immediately with haste to the king; and asked, saying: I will that forthwith thou give me in a dish the head of John the Baptist.

26. And the king was <sup>4</sup>struck sad; *yet* because of his oath, and because of them that were with him at table, he would not displease her:

27. But sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him <sup>7</sup>in the prison;

28. And brought his head in a dish; and gave it to the damsel: and the damsel gave it to her mother.

That John Baptist was a martyr to his preaching justice, is the universal teaching of the Church. History records the exile and miserable deaths of all the parties concerned in this tragedy. Indeed, all the Herods ended badly, as they deserved.

<sup>1</sup>*Risen from the dead.*—Some think Herod was a believer in the Metempsychosis; but that need not be, as there were loose notions about a resurrection floating about among the Jews at the time.

<sup>2</sup>*Married her.*—That is to say, lived with her as if she were his wife.

<sup>3</sup>*Herodias . . . . Herod.*—Some think Herod wished for an excuse, and that the promise to the young damsel was made by collusion. It was probably the case.

<sup>4</sup>*Whatsoever.*—This was a very rash promise; but on the collusion theory it is intelligible.

<sup>6</sup>*Gone out.*—The mother evidently was not present at the banquet.

<sup>8</sup>*Struck sad.*—Some say he only pretended to be so for the sake of appearances.

<sup>7</sup>*In prison.*—He was afraid to execute him in public because the people venerated him as a prophet.

The effects of dancing :

1st. It creates luxury.

2nd. The origin of ill-assorted unions.

3rd. Of many rash promises.

Foreign dances condemned :

1st. Because of their immodesty.

2nd. Because incentive to vice.

3rd. Indulged in too much.

Rash promises :

1st. Do not bind.

2nd. It is false honour to think so.

3rd. Their consequences often irreparable.

Rash oaths :

1st. Should not be made.

2nd. Should not be kept.

3rd. Should be repented of.

29. Quo audito, discipuli ejus venerunt, et tulerunt corpus ejus, et posuerunt illud in monumento.

30. Et convenientes Apostoli ad JESUM, renuntiaverunt ei omnia quæ egerant et docuerant.

31. Et ait illis : "Venite seorsum in desertum locum, et requiescite pusillum." Erant enim qui veniebant et redibant multi, et nec spatium manducandi habebant.

32. Et, ascendentes in navim, abierunt in desertum locum, seorsum.

33. Et viderunt eos abeuntes et cognoverunt multi; et pedestres, de omnibus civitatibus, concurrerunt illuc, et prævenerunt eos.

34. Et exiens, vidit turbam multam JESUS, et misertus est super eos, quia erant sicut oves non habentes pastorem, et coepit illos docere multa.

29. Which his disciples hearing, came, and took his body : and laid it in a tomb.

30. And the apostles, coming together unto Jesus, related to him all things that they had done and taught.

31. And he said to them : Come ye apart into a desert place, and rest a little. For there were many coming and going : and they had not so much as time to eat.

32. And going up into a ship, they went into a desert place apart.

33. And they saw them going away ; and many knew : and they ran flocking thither on foot from all the cities, and were there before them.

34. And Jesus going out saw a great multitude : and he had compassion on them, because they were as sheep not having a shepherd : and he began to teach them many things.

Jesus teaches His Apostles the lessons He had practised Himself. "Come ye apart into a desert place and rest awhile," has been the foundation of the missionary life. It is remarkable that the disciples are called into a desert place, first to be taught, and afterwards to rest themselves after their labours. Our colleges and seminaries, places of seclusion and study, correspond with the first solitude. Monasteries and religious houses correspond with the second. The annual retreats which the secular and religious clergy, nuns and students, go through, where great silence and recollection are observed—is another copy of the Gospel solitude.

<sup>1</sup>*Took his body.*—The history of S. John's body is peculiar. It performed so many miracles, and so great was the concourse of people to the tomb, that Julian the Apostate caused the remains to be consumed by fire. Some relics were preserved by the Christians.

<sup>2</sup>*Coming together.*—It would seem from this that Our Lord had arranged the time they were to spend in their Apostolic work, and the day on which they should return to him. He proceeded with their instruction then.

<sup>3</sup>*They had not so much as time to eat.*—This is another of those small observations in which S. Mark's Gospel abounds, and which shows what he has taken from S. Peter.

<sup>4</sup>*Ran flocking thither.*—The lake or sea of Tiberias was not very large, and people could run round it almost as soon as a boat could get across it, especially if there came an adverse squall on.

<sup>5</sup>*Sheep not having a shepherd.*—The scribes and doctors of the law spent their time in digging trifles out of the sacred books and composing their Targums and Talmuds whilst the people were hungering for instruction.

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Give an account preachers should:

1st. When they have concluded a work.

2nd. When they go to their retreat.

3rd. When they go to judgment.

Priests are like the scribes when:

1st. They spend their time idly.

2nd. They do not instruct their flocks.

3rd. They leave that work to strangers or missioners.

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35. Et cū jam hora multa fieret, accesserunt discipuli ejus dicentes: "Desertus est locus hic, et jam hora præteriit:

36. "Dimitte illos, ut, euntes in proximas villas et vicos, emant sibi cibos quos manducent."

37. Et respondens ait illis: "Date ille vos manducare." Et dixerunt ei: "Euntes emamus ducentis denariis panes, et dabimus illis manducare?"

38. Et dicit eis: "Quot panes habetis? ite et videte." Et cū cognovissent dicunt: "Quinque et duos pisces."

39. Et præcepit illis ut accumbere facerent omnes secundū contubernia super viride fœnum.

40. Et discubuerunt in partes, per centenos et quinquagenos.

41. Et, acceptis quinque panibus et duobus piscibus, intuens in cœlum, benedixit, et fregit panes, et dedit discipulis suis ut ponerent ante eos; et duos pisces divisit omnibus.

42. Et manducaverunt omnes et saturati sunt.

43. Et sustulerunt reliquias, fragmentorum duodecim cophinos plenos, et de piscibus.

44. Erant autem qui manducaverunt quinque millia virorum.

35. And when the day was now far spent, his <sup>1</sup>disciples came to him, saying: This is a desert place, and the hour is now past:

36. <sup>2</sup>Send them away, that, going into the next villages and towns, they may buy themselves meat to eat.

37. But he, answering, said to them: Give you them to eat. And they said to him: Let us go and buy bread for <sup>3</sup>two hundred pence; and we will give them to eat.

38. And he saith to them: How many loaves have you? go and see. And when they knew, they say: Five, and two fishes.

39. And he commanded them to make them all sit down <sup>4</sup>by companies upon the green grass.

40. And they sat down in ranks, by hundreds and by fifties.

41. And when he had taken the five loaves, and the two fishes, looking up to heaven, he <sup>5</sup>blessed, and broke the loaves, and gave to his disciples to set before them: and the two fishes he divided among them all.

42. And they all did eat, and <sup>6</sup>had their fill.

43. And they took up the leavings, twelve baskets full of fragments, and of the fishes.

44. And they that did eat, were five thousand <sup>7</sup>men.

Occasions were occurring, seemingly without premeditation, for great miracles almost daily. These had a twofold—indeed a manifold—object. First, they proved Our Lord's command over every element of nature, and thereby His divinity. Secondly: they illustrated some portion of His doctrine in a very significant manner.

The multiplication of the loaves and fishes shows that He could turn anything into bread just as He turned water into wine; and when he taught the people to seek first the kingdom of God and His justice; and, when they took Him at his word and followed Him into the desert, He took care to feed them.

<sup>1</sup>*His disciples came to Him.*—It would look as if He did not heed the matter; because He wishes His servants to mention their own wants, and also the wants of others to Him either in prayer or out of it.

<sup>2</sup>*Send them away.*—It seems the people had forgotten all about the necessity of eating when fed by Our Divine Lord's words.

<sup>3</sup>*Two hundred pence.*—That would be a good sum in those days. One of the Evangelists remarks that each may take a little, so as to prevent their fainting from hunger.

<sup>4</sup>*By companies.*—They formed themselves thus in order that they might be served with more expedition. Each Apostle would have about five companies to attend to.

<sup>5</sup>*Blessed.*—This blessing, which we convey *now* by a sign of the cross, was then given by raising the hand over a thing.

<sup>6</sup>*Had their fill.*—Everyone had enough.

<sup>7</sup>*Men.*—Others mention that there were women and children who were not counted.

The love of God makes many saints and holy people:

1st. Forget themselves and their needs altogether.

2nd. Go great distances and suffer for their devotion's sake.

3rd. Live almost entirely on God's word.

Sending poor people away without relief is very dangerous.

1st. They may be really in want.

2nd. One loses the reward of charity.

3rd. This engenders hardness of heart and is not a claim to mercy from God.

45. Et statim coegit discipulos suos ascendere navim, ut præcederent eum trans fretum, ad Bethsaidam, dum ipse dimitteret populum.

46. Et, cum dimisisset eos, abiit in montem orare.

47. Et cum serò esset, erat navis in medio mari, et ipse solus in terrâ :

48. Et videns eos laborantes in remigando (erat enim ventus contrarius eis), et circà quartam vigiliam noctis, venit ad eos ambulans suprâ mare, et volebat præterire eos.

49. At illi, ut viderunt eum ambulantem suprâ mare, putaverunt phantasma esse, et exclamaverunt.

50. Omnes enim viderunt eum, et conturbati sunt. Et statim locutus est cum eis, et dixit eis : " Confidite : ego sum, nolite timere."

45. And immediately he obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida ; whilst he dismissed the people.

46. And when he had dismissed them, he went up to the mountain to pray.

47. And when it was late, the ship was in the midst of the sea, and he alone on the land.

48. And seeing them labouring in rowing, (for the wind was against them,) and about the fourth watch of the night he cometh to them walking upon the sea : and he would have passed by them.

49. But they seeing him walking upon the sea, thought it was an apparition : and they cried out.

50. For they all saw him, and were troubled. And immediately he spoke with them, and said to them : " Have a good heart : it is I ; fear ye not.

His sending the disciples on by water was another of these pre-arranged circumstances which casually, as it were, preceded a great miracle. The multiplication of the loaves had made very little impression upon them. They ate their fill, like the rest, and then perhaps were not content with the fish. To impress upon them still further the conclusion they should have drawn from the first miracle, He performs a second. When they saw Him walking on the waves they thought it was a ghost, and we find that, notwithstanding His reassurance, they did not know Him.

There is no mention of Peter's walking here. Perhaps this

was another occasion from that mentioned by S. Matthew, or perhaps Peter did not dwell upon it for S. Mark.

<sup>1</sup>*Obliged*.—As a rule Our Lord never forced or gave commands *under obedience*, as it is said, to His disciples. He pressed them to leave Him because they always loved to be with Him.

<sup>2</sup>*Dismissed*.—He wanted to send the people away to their homes, and another Evangelist tells us that the people would have followed Him because of His power of feeding them.

<sup>3</sup>*In the midst*.—It was a good way from land, and not beside the shore as some Rationalists imagine.

<sup>4</sup>*Fourth watch*.—This was very near dawn. He could be seen but not very distinctly, and this may account for some not knowing Him.

<sup>5</sup>*Would have passed by them*.—He walked very rapidly, and wished to be called out to by them in order that they might know the miracle and be instructed.

<sup>6</sup>*Have a good heart*.—They were all frightened, and did not know what to do. Our Lord encourages them.

Our Lord went to pray.

1st. He went off alone.

2nd. Between two miracles.

3rd. Came to His disciples when they were in danger of drowning.

A divine vision :

1st. Surprises and frightens.

2nd. Reassures ; and

3rd. Creates consolation and joy in the soul.

51. Et ascendit ad illos in navim, et cessavit ventus. Et plus magis intrà se stupebant :

52. Non enim intellexerunt de panibus: erat enim cor eorum obcæcatum.

53. Et cùm transfretàssent, venerunt in terram Genesareth, et applicuerunt.

51. And he went up to them into the ship: and <sup>1</sup>the wind ceased. And they were far more astonished within themselves.

52. For <sup>2</sup>they understood not concerning the loaves: for their heart was blinded.

53. And when they had passed over, they came into the land of <sup>3</sup>Genesareth, and set to the shore.

54. Cùmque egressi essent de navi, continuò cognoverunt eum :

55. Et, percurrentes universam regionem illam, coeperunt in grabatis eos qui se malè habebant circumferre ubi audiebant eum esse.

56. Et quocumquè intriobat in vicos, vel in villas aut civitates, in plateis ponebant infirmos, et deprecabantur eum ut vel fimbriam vestimenti ejus tangerent : et quotquot tangebant eum salvi fiebant.

54. And when they were gone out of the ship, immediately <sup>4</sup>they knew him :

55. And running through that whole country, <sup>5</sup>they began to carry about in beds those that were sick, where they heard he was.

56. And whithersoever he entered, into towns, or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment : and <sup>6</sup>as many as touched him were made whole.

There is scarcely enough notice taken by commentators of the wonderful grossness of intelligence shown by Our Lord's disciples. Their glory after the Pentecost makes us forget their rudeness and stupidity. *Their heart was blinded.* They ate the bread and then forgot it. Our Lord was, as it were, constrained to do something altogether extraordinary. He had to frighten them out of their wits so that they might not forget Him. How hard of heart they were after the Resurrection ! They would not believe him. Imagining ghosts and all sorts of delusions. Even after the fingering of his side and hands he had *to eat* in order to show them that he was real. When men of this description could be brought to travel over the world, suffer privations, and die for the revelations they give us ; we should be worse than they if we doubted.

<sup>1</sup>*The wind ceased.*—That incident alone should have proved who it was.

<sup>2</sup>*They understood not.*—This is the reminiscence of one of themselves who was of course as stupid at the time as any of them, and records the fact, when he omits what is creditable.

<sup>3</sup>*Genesareth.*—They went across the lake.

<sup>4</sup>*They knew Him.*—This may refer to those who accompanied the Apostles or to themselves. Very likely the latter were so frightened that they were afraid to look at Him.

<sup>5</sup>*They began to carry.*—This may be taken one way or another, just like the last verse.



*As many as touched Him.*—It would do as well here. The original bears either accusative, and the hem is most probably what they touched. A great multitude touched Him by touching His clothes. This is the usual mode of speech ; and it was not necessary to touch His hand or be touched by it in order to be cured.

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Our Lord's patience :

1st. He tries every mode of instruction.

2nd. He reproves, enlightens, prays.

3rd. He works even miracles but never gives up.

His generosity :

1st. Everyone is cured.

2nd. Just by merely touching Him.

3rd. He makes no conditions of friend or stranger, Jew or Gentile—everyone.

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## CHAPTER VII.

*Christ rebukes the Pharisees. He heals the daughter of the woman of Chanaan, and the man that was deaf and dumb.*

1. Et conveniunt ad eum pharisæi et quidam de scribis, venientes ab Jerosolymis

2. Et cùm vidissent quosdam ex discipulis ejus communibus manibus, id est non lotis, manducare panes, vituperaverunt.

3. Pharisæi enim et omnes Judæi, nisi crebrò laverint manus, non manducant, tenentes traditionem seniorum;

4. Et à foro nisi baptizentur, non comedunt; et alia multa sunt quæ tradita sunt illis servare, baptismata calicum et urceorum, et æramentorum et lectorum.

5. Et interrogabant eum pharisæi et scribæ: "Quarè discipuli tui non ambulant juxtà traditionem seniorum, sed communibus manibus manducant panem?"

1. And there assemble together unto him the Pharisees, and some of the Scribes, 'coming from Jerusalem.

2. And when they had seen some of his disciples eat bread with 'common, that is, with unwashed hands, they found fault.

3. For the Pharisees and all Jews eat not without often washing their hands, holding the 'tradition of the ancients:

4. And when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the 'washings of cups, and of pots, and of brazen vessels, and of beds.

5. And the Pharisees and Scribes asked him: Why do not thy disciples 'walk according to the tradition of the ancients, but eat bread with common hands?

The Pharisees were always on the look-out for some fault on the side of Jesus Christ and his disciples. They had already spoken about their observance of the Sabbath; and now they find a new fault. To understand the full force of this fault, it is well to observe that they had various washings for various deeds. For some they washed as far as the elbow, some putting the water

on the inside of the elbow and letting it run to the palm. For other things they washed up to the shoulder. When the palm of the hand touched an unclean thing they washed it with the closed fingers of the other. This *πυγμή* of the Greek is translated *crebro* in the Latin; and *often* in the English. It ought to be *with the first*. See Calmet and Lingard *in loco*.

<sup>1</sup>*Coming from Jerusalem.*—These are supposed to be Pharisees and Scribes of Capharnaum who had been to Jerusalem for the Pasch, and compared notes with the Pharisees of that city.

<sup>2</sup>*Common.*—This would mean the ordinary washing, as Christians wash their hands, and not the ceremonious one.

<sup>3</sup>*Tradition of the ancients.*—These peculiar washings were not in the Ceremonial Law, and the Pharisees were more tenacious of them than they were of serious points of law.

<sup>4</sup>*Washings.*—These are *baptisms* in the original, and must have been peculiar washings, apart from what was necessary to keep things clean.

<sup>5</sup>*Walk according.*—The putting away of their nonsensical ceremonies as ridiculous by Our Lord, was what provoked the censure of the Pharisees.

S. Mark explains because he writes for Romans.

Vulgar and uneducated people find fault with the manners of others.

1st. Englishmen in France.

2nd. Italians in England.

3rd. Turks in Europe.

The Pharisees could find no fault except the washing of hands, and for this:

1st. They blame Our Lord.

2nd. They persecute Him.

3rd. They plot His destruction.

6. At ille, respondens, dixit eis: "Benè prophetavit Isaias de vobis hypocritis, sicut scriptum est: *Populus hic labiis me honorat, cor autem eorum longe est à me* :

6. But he, answering, said to them: Well did Isaias prophesy of you hypocrites, as it is written: This people honoureth me with their lips; but their heart is far from me.

7. "*In vanum autem me colunt, docentes doctrinas et præcepta hominum.*"

8. "Relinquentes enim mandatum DEI, tenetis traditionem hominum, baptismata urceorum et calicum; et alia similia his facitis multa."

9. Et dicebat illis: "Benè irritum facitis præceptum DEI ut traditionem vestram servetis."

10. "Moyses enim dixit: *Honora patrem tuum et matrem tuam*; et: *Qui maledixerit patri vel matri, morte moriatur.*"

11. "Vos autem dicitis: *Si dixerit homo patri aut matri: Corban (quod est donum) quodcumque ex me, tibi profuerit*;

12. "Et ultrà non dimittitis eum quidquam facere patri suo aut matri,

13. "Rescindentes verbum DEI per traditionem vestram quam tradidistis. Et similia hujusmodi multa facitis."

7. And in vain do they worship me, teaching doctrines and <sup>1</sup>precepts of men.

8. For leaving the commandment of God, you hold the tradition of men, the washings of <sup>2</sup>pots and of cups: and many other things you do like to these.

9. And he said to them: Well do you make <sup>3</sup>void the commandment of God, that you may keep your own tradition.

10. For Moses said: Honour thy father and thy mother: and, He that shall curse father or mother, <sup>4</sup>dying let him die the death.

11. But you say: If a man shall say to his father or mother, Corban, (that is, a gift,) whatsoever *is* from me, shall profit thee:

12. And farther you <sup>5</sup>suffer him not to do any thing for his father or mother,

13. Making void the word of God by your tradition, which you have given forth. <sup>6</sup>And many other such like things you do.

The 12th verse of this chapter explains more clearly than the text of S. Matthew, wherein the Pharisees deviated from the Commandments of God. If a man made them a gift for the *corban* he was dispensed from the fourth Commandment.

Now to put practices not prescribed by the law in place of the law, and to be more particular about superstitious observances than about the law of God is sheer absurdity. The Pharisees would not go into Pilate's judgment room for fear of being defiled; but they had no scruple about shouting unjustly for His death!

<sup>1</sup>*Precepts of men.*—Men who give precepts against the law of God, whether inside or outside the Church, come under Our Lord's denunciation.

<sup>2</sup>*Pots and cups.*—These they plunged into water for purification and washed rather the outside than the inside of them.

<sup>3</sup>*Void.*—Not that it was of no force, but that it became ineffective in these cases.

<sup>4</sup>*Dying let him die the death.*—This was the form in which Moses put his penalties. It generally was stoning.

<sup>5</sup>*Suffer him not.*—This constituted their cardinal failing. They let him see his poor parents die of starvation and without remorse as long as he put money into their coffers.

<sup>6</sup>*And many other such like things.*—No more are recorded, but there must have been a good number of them when Our Lord abolished nearly the whole Ceremonial Law in consequence of these abuses.

We must obey God rather than man. Hence when:

1st. Laws.	} Are against God's laws, or the laws of the Church, they do not bind in conscience.
2nd. Customs.	
3rd. Fashions.	

*Traditions of men* are purely human, and not those transmitted from the Apostles, such as:

1st. The fast of Lent.
2nd. The change of the Sabbath.
3rd. The number of the Sacraments.

14. Et advocans iterum turbam, dicebat illis: "Audite me, omnes, et intelligite:

15. "Nihil est extrā hominem, introiens in eum, quod possit eum coinquinare; sed quæ de homine procedunt, illa sunt quæ communicant hominem.

16. "Si quis habet aures audiendi, audiat."

14. And 'calling again the multitude unto him, he said to them: Hear ye me all, and understand.

15. There is nothing from without a man entering into him, that can 'defile him: but the things which come from a man, those are they that defile a man.

16. If any man have ears to hear, let him hear.

17. Et cū introisset in domum à turbâ interrogabant eum discipuli ejus parabolam.

18. Et ait illis: "Sic et vos imprudentes estis? Non intelligitis quia omne extrinsecus introiens in hominem non potest eum communicare,

19. "Quia non intrat in cor ejus, sed in ventrem vadit, et in secessum exit, purgans omnes escas?"

20. Dicebat autem: "Quoniam quæ de homine exeunt, illa communicant hominem.

21. "Ab intus enim de corde hominum malæ cogitationes procedunt, adulteria, fornicationes, homicidia,

22. "Furta, avaritiæ, nequitia, dolus, impudicitia, oculus malus, blasphemia, superbia, stultitia:

23. "Omnia hæc mala ab intus procedunt et communicant hominem."

17. And when he was come into the house from the multitude, his disciples asked him the meaning of the parable.

18. And he said to them: Are you also so unwise? understand you not that whatsoever thing from without entereth into a man, it cannot defile him:

19. Because it entereth not into his heart, but goeth into the belly, and goeth out into the privy, purging all meats?

20. And he said that the things which come out from a man, they defile a man.

21. For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

23. All these evil things come from within, and defile a man.

The grand point involved here, and oftentimes overlooked, is the difference between moral and ceremonial defilement. The latter Our Lord was about to abolish, and He intended to point out whence sprung the former. A piece of pork or bacon cannot defile a man's soul, if he be hungry and have nothing else to eat. Any digestible food is good for man if he have need of it. To draw the distinction between moral and ceremonial defilement is the nice point. If food be forbidden—by the doctor, by the Church, by a parent, or by a master—it defiles not by its own nature, for its work there is good; but because of the prohibition. It was very hard to make carnal Jews understand this, and the Apostles seemed to exceed them in stupidity.

<sup>1</sup>*Calling again the multitude.*—It would seem as if those Pharisees called Jesus aside to themselves, and that the people became scattered, and they were collected when His conference with the Pharisees was over.

<sup>2</sup>*Defile him.*—The Jews' notion was that certain meats defiled the soul, and that a washing cleansed it. A meat does not defile a soul, but a moral obliquity does. A wash will not cleanse, but repentance will.

<sup>3</sup>*Come into the house.*—The disciples, as we learn from S. Matthew, then were nearly as much scandalized as the Pharisees, and Our Lord upbraids them here with their obtuseness.

<sup>4</sup>*Goeth into the belly.*—This is very well said. What is pure and useful as aliment in food remains in the system ; what is dirty and good for nothing is cast out by the ordinary channels made for that purpose. Nature is defended by her author.

<sup>5</sup>*Which come out from a man.*—We must distinguish here again. The physical things, which come out, cleanse ; the moral, or rather the immoral things, defile. We have known fornication excused on a bad interpretation of this text by several pious devotees of Scripture.

<sup>6</sup>*The heart of men.*—This word is put in Hebrew for *the will*.

<sup>7</sup>A man who has no control over his will cannot sin.

Superstitious ordinances are :	Moral obliquity is to be gauged :
1st. Dangerous to real virtue.	1st. By its disobedience.
2nd. Plaster sores without curing them.	2nd. By its self-defence.
3rd. Lead to worse things than they are invented to prevent.	3rd. By its consequences.

24. Et, indè surgens, abiit in fines Tyri et Sidonis ; et ingressus domum, neminem voluit scire, et non potuit latere.

24. And he arose from thence, and went to the borders of Tyro and Sidon : and entering into a house, he would have no man know it : but he could not be hid.

25. Mulier enim, statim ut audivit de eo, cujus filia habebat spiritum immundum, intravit, et procidit ad pedes ejus.

26. Erat enim mulier gentilis, Syrophœnissa genere. Et rogabat eum ut dæmonium ejiceret de filiâ ejus.

27. Qui dixit illi: "Sine prius saturari filios: non est enim bonum sumere panem filiorum et mittere canibus."

28. At illa respondit et dixit illi: "Utiquè, Domine: nàm et catelli comedunt, sub mensâ, de micis puerorum."

29. Et ait illi: "Propter hunc sermonem, vade: exiit dæmonium à filiâ tuâ."

30. Et cùm abiisset domum suam, invenit puellam jacentem suprâ lectum, et dæmonium exiisse.

25. For a certain woman heard of him, whose daughter had an unclean spirit, and presently came in, and fell down at his feet.

26. For the woman was a gentile, a 'Syrophenician born. And she besought him to cast forth the devil out of her daughter.

27. And he said to her: Let the children first be filled: for 'it is not good to take the bread of the children and cast it to the dogs.

28. But she answered, and said to him: Yea, Lord; for 'the whelps also eat under the table of the crumbs of the children.

29. And he said to her: For this saying 'go thy way: the devil is gone out of thy daughter.

30. And when she was come to her house, she found the girl lying upon the bed, and that 'the devil was gone out.

Our Lord could hide himself, if He chose; but when He pretends to hide—as we may say—it is for a double purpose. He wants to impress upon His followers the longing which every devout soul ought to have for retirement and solitude; and when that is successfully attained the soul ought to be ready to leave it and sacrifice his own spiritual comfort to the spiritual needs of his neighbour. Nay; even though that neighbour should have no claim whatever upon him except the universal one of charity.

This miracle is given in the Fifteenth chapter of S. Matthew with a few slight variations. The points of divergence confirm the truth.



<sup>1</sup>*Syrophœnician*.—S. Matthew says she was a Canaanite. The names may have been commutable terms, or perhaps there were two miracles of the same kind wrought by Our Lord.

<sup>2</sup>*It is not good*.—It is not meet to do this thing. This was a proverb among the Jews, who called the Canaanites dogs, just as the Mussulmans now call the Christians *giaours*. Our Lord did this to try the woman's patience, and let the others see that there was faith in Him even outside Judea and Galilee.

<sup>3</sup>*The whelps*.—A whelp is not a finished dog, and has not yet got into the vices and bad habits of a dog. The poor girl was a Gentile, but she was a harmless guileless child, and her mother loved her. This was enough.

<sup>4</sup>*Go thy way*.—Go, in the language then used by the speakers, meant—"Your request is granted." Our Lord adds to it the fact which His will has caused to take place in the distance. This was the reward both of her faith, and humility.

<sup>5</sup>*The devil was gone out of her*.—With a struggle which tired her very likely—as she lay upon the bed.

Protestants often come to be blessed by priests, because:

1st. Their instincts prompt them.

2nd. They know there is something supernatural about them.

3rd. They should be mortified before blessed.

With those who have not faith, it is well:

1st. Not to be too easy in granting favours.

2nd. They will value more what is difficult to come at.

3rd. The effect makes a greater impression.

31. Et, iterùm exiens de finibus Tyri, venit per Sidonem ad mare Galilææ, inter medios fines Decapoleos.

32. Et adducunt ei surdum et mutum, et deprecabantur eum ut imponat illi manum.

31. And again going out of the borders of Tyre, he 'came by Sidon to the sea of Galilee, through the midst of the territories of Decapolis.

32. And <sup>a</sup>they bring to him one that was deaf and dumb: and they besought him to lay his hand upon him.

33. Et, apprehendens eum de turbâ seorsûm, misit digitos suos in auriculas ejus, et exspuens tetigit linguam ejus;

34. Et suspiciens in cœlum ingemuit, et ait illi: "Ephphetha:" quod est *adaperire*.

35. Et statim apertæ sunt aures ejus, et solutum est vinculum linguæ ejus, et loquebatur rectè,

36. Et præcepit illis ne cui dicerent. Quantò autem eis præcipiebat, tantò magis plùs prædicabant;

37. Et eo ampliùs admirabantur, dicentes: "Benè omnia fecit: et surdos fecit-audire et mutos loqui."

33. And taking him aside from the multitude, he put his fingers into his ears; and \*spitting, he touched his tongue.

34. And looking up to heaven, he groaned, and said to him: 'Ephpheta, that is, Be opened.

35. And immediately his ears were opened; and the string of his tongue was loosed; and <sup>he</sup> spoke right.

36. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it.

37. And so much the more did they wonder, saying: He hath done <sup>all</sup> things well: he hath made both the deaf to hear and the dumb to speak.

The cure here recorded by S. Mark is supposed by most to be the same as that mentioned in S. Matthew xv. This need not be; and, it is surprising how writers on Gospel matters must identify things which are quite distinct. Our Lord cured everybody who applied to Him, and must there not be hundreds with the same complaints? Let each cure recorded by each Evangelist be distinct and we have not, after all, half His cures recorded.

The ceremonies here mentioned by S. Mark are not specified in the other histories. They were recorded by S. Peter's special wish, in order to be a model for the ceremonies of our ritual. Our Lord could have cured him in the distance—without even touching him—but, he chose this way of doing it to show us that rubrics and ceremonies are of some importance.

<sup>1</sup>*Came by Sidon.*—Sidon is north of Tyre and the Decapolis is east of both. Either Our Lord then made a tour and visited Sidon, or there must have been a portion of the Decapolis belonging to Sidon (a very likely thing) through which he passed. If He went out of the Holy Land at all He did not do many wonders.

<sup>3</sup>*They bring.*—S. Mark is in the habit of using *theys* and *theses* without giving us the antecedent. We must suppose the persons mentioned here to be the friends of the poor dumb man.

<sup>3</sup>*Spitting.*—This ceremony is still used in the ritual of Baptism. Those who object to it had better object to Our Lord. If they lived in His time it is nearly certain they would.

<sup>4</sup>*Ephpheta.*—This is a Syrian word and means, be opened. It was applied by our Lord to the ears as well as the mouth of the man.

<sup>5</sup>*He spoke right.*—This man was (according to the Greek) rather a stammerer or indistinct speaker than a dumb man. The effect here bears this sense out, and hence we may conclude that it was a separate miracle recorded by Mark only.

<sup>6</sup>*All things well.*—The effects of his miracles were perfect.

When people are afflicted with imperfect speech or sight their friends ought to take care of them.

1st. Because it is an act of charity.

2nd. Because they cannot do so themselves.

3rd. Because it puts them in our way to make us charitable.

Ceremonies add to the beauty and dignity of sacred rites.

1st. They are practised in courts.

2nd. They are practised in social life.

3rd. They are practised in churches.

A judge in the United States hears cases in his *ordinary* clothes.

## CHAPTER VIII.

*Christ feeds four thousand. He gives sight to a blind man. He foretells his passion.*

1. In diebus illis, iterùm cùm turba multa esset, nec haberent quod manducarent, convocatis discipulis, ait illis :

2. "Misereor super turbam, quia ecce jàm triduo sustinent me nec habent quod manducant :

3. "Et, si dimisero eos jejunos in domum suam, deficient in viâ : quidam enim ex eis de longè venerunt."

4. Et responderunt ei discipuli sui : "Undè illos quis poterit hic saturare panibus, in solitudine ? "

5. Et interrogavit eos : "Quot panes habetis ? " Qui dixerunt : "Septem."

6. Et præcepit turbæ discumbere super terram. Et accipiens septem panes, gratias agens, fregit, et dabat discipulis suis ut apponerent : et apposuerunt turbæ.

7. Et habebant pisciculos paucos : et ipsos benedixit et jussit apponi.

8. Et manducaverunt et saturati sunt, et sustulerunt

1. <sup>1</sup>In those days again, when there was a great multitude, and had nothing to eat; calling his disciples together, he saith to them :

2. I have compassion on the multitude: for, behold, they have now been with me <sup>2</sup>three days, and have nothing to eat:

3. And if I send them away fasting to their own houses, they will faint in the way: for some of them came <sup>3</sup>from afar off.

4. And his disciples answered him : From whence can any one satisfy them here with bread in the wilderness ?

5. And he asked them : How many loaves have ye ? And they said : <sup>4</sup>Seven.

6. And he commanded the people to sit down on the ground: and taking the seven loaves, giving thanks, he broke, and gave to <sup>5</sup>his disciples to set before them ; and they set them before the people.

7. And they had a few little fishes : and he blessed them, and commanded them to be set before them.

8. And they did eat, and were filled : and they took up that

quod superaverat de fragmentis,  
septem sportas.

9. Erant autem qui mandu-  
caverant quasi quatuor millia.  
Et dimisit eos.

which was left of the fragments,  
seven baskets.

9. And they that had eaten  
were about four thousand : and  
he sent them away.

It is wonderful how slow the disciples were in coming to a right conclusion. It was near this place that Our Lord had fed the five thousand, and yet they throw up their hands and say : "*From whence can anyone satisfy them here with bread in the wilderness ?*" Our Lord wished them to see that necessity and charity called for a miracle here, and that the people's devotion to Himself deserved it. Neither of these three conditions were to be found in the demand of the Pharisees for a *sign* later on.

The people who were fed, were those who came to be cured ; those who brought the sick ; those who went for devotion, and those who wanted instruction. Our Lord used to stay on the mountain a long time, and it might be inferred that He stayed three days at this juncture. Hence the supplies ran short.

<sup>1</sup>*In those days.*—It was not on the same as that on which He wrought the miracle mentioned in the last chapter, but some days afterwards.

<sup>2</sup>*Three days.*—People going out might take provisions for one day or perhaps two, with them, thinking they might have had their temporal and spiritual health restored before these would be consumed.

<sup>3</sup>*From afar off.*—We saw a little further back, that they flocked to Him from outside Palestine as well as inside. Some must have come about two hundred miles. That was a long distance on foot. We do not read that they came in carriages.

<sup>4</sup>*Seven.*—One loaf would do as well ; but He took all they had.

<sup>5</sup>*His disciples.*—He made His gift pass through the hands of His disciples, as He loves to grant us blessings through the intercession and from the hands of His saints.

<sup>6</sup>*Seven baskets.*—There were less fragments from the seven loaves than from the five, and less men fed. These were symbolical.

<sup>7</sup>*He sent them away.*—This is a Hebraism for He granted their various requests. It means their dismissal also.

People do a good deal to cure their bodies :

- 1st. They go long distances.
- 2nd. They fee expensive doctors.
- 3rd. They undergo severe operations.

For their souls :

- 1st. They will not go two miles to mass.
- 2nd. They grudge a penny at the Church door.
- 3rd. They must get dispensations or break the fast without them !

10. Et statim, ascendens navim cum discipulis suis, venit in partes Dalmanutha.

11. Et exierunt pharisæi, et cœperunt conquirere cum eo, quærentes ab illo signum de cœlo, tentantes eum.

12. Et, ingemiscens spiritu, ait: " Quid generatio ista signum quærit ? Amen dico vobis si dabitur generationi isti signum."

13. Et, dimittens eos, ascendit iterum navim, et abiit trans fretum.

14. Et, obliti sunt panes sumere, et nisi unum panem non habebant secum in navi.

15. Et præcipiebat eis dicens: " Videte et cavete à fermento pharisæorum et fermento Herodis."

16. Et cogitabant, ad alterutrum dicentes: " Quia panes non habemus."

17. Quo cognito, ait illis Jesus: " Quid cogitatis quia

10. And immediately going up into a ship with his disciples, he came into the parts of 'Dalmanutha.

11. And the Pharisees came forth, and began to question with him, seeking of him <sup>a</sup>a sign from heaven, tempting him.

12. And sighing deeply in spirit, he saith: Why doth this generation seek a sign? Amen I say to you, <sup>a</sup>a sign shall not be given to this generation.

13. And leaving them, he went up again into the ship, and passed to the other side of the water.

14. And they forgot to take bread: and they had but one loaf with them in the ship.

15. And he charged them, saying: Take heed and beware of the <sup>l</sup>leaven of the Pharisees and of the leaven of Herod.

16. And they reasoned among themselves, saying: Because we have no bread.

17. Which Jesus knowing, saith to them: <sup>l</sup>Why do you

panes non habetis? Nondùm cognoscitis nec intelligitis? adhuc cæcatum habetis cor vestrum.

18. "Oculos habentes non videtis? et aures habentes non auditis? Nec recordamini,

19. "Quandò quinque panes fregi in quinque millia, quot cophinos fragmentorum plenos sustulistis?" Dicunt ei: "Duo-decim."

20. — "Quandò et septem panes in quatuor millia, quot sportas fragmentorum tulistis?" Et dicunt ei: "Septem."

21. Et dicebat eis: "Quomodò nondùm intelligitis?"

reason, because you have no bread? do you not yet know nor understand? have you still your heart blinded?

18. Having eyes, see you not? and having ears, hear you not? Neither do you remember.

19. When I broke the five loaves among five thousand, how many baskets full of fragments took you up? They say to him: "Twelve."

20. And when the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him: Seven.

21. And he said to them: "How do you not yet understand?"

Our Divine Lord has to complain pretty strongly here of the downright obtuseness of His disciples. Only that He was God He could not have borne with them. He wanted to prepare them for the Resurrection. We shall see, further on, how difficult it was to make them believe in that wonderful event; the preparations for it seemed to have been wasted.

The reminding them of what was done so recently, and yet forgotten, was also a preparation. What a wonderful change was wrought in these poor men by the coming of the Holy Ghost! Think of these stupid unreasoning men becoming the lights and instructors of Athens and Rome!

<sup>1</sup>*Dalmanutha*.—This was a kind of province on the east of the lake or sea of Tiberias. Gadara, Gerasen, and some say Magdala, were in this district. This may account for the various readings. Magdala, however, is much more to the south than the other towns.

<sup>2</sup>*A sign from heaven*.—The multiplication of the loaves could not convince a Pharisee of Our Lord's Divinity; no, nor the turning of one of themselves into a bottle of vinegar or a pillar of salt. They must have a sign from heaven. They had several; but, neither they nor the Rationalists were convinced by them.

<sup>3</sup>*A sign shall not be given.*—Those only who deserved miracles, in a certain way, by their simplicity and faith, had them.

<sup>4</sup>*Leaven.*—This puffs up and makes the paste a little acid. So does the learning and conceit of the Pharisees.

<sup>5</sup>*Why do you reason?*—The wonder is that they reasoned at all. Whenever they attempted to do so they invariably came to a wrong conclusion.

<sup>6</sup>*Twelve.*—One for each Apostle, if we are to follow the figurative interpreters.

<sup>7</sup>*How do you not yet understand?*—This reproach may be addressed to many, after more than 1800 years.

The Pharisees will not believe:

1st. Because they are conceited.

2nd. Because they are false.

3rd. Because they shut their eyes and will not see.

The Apostles will not believe:

1st. Because they are untutored.

2nd. Because they do not reason aright.

3rd. Because they have not yet got the grace.

22. Et veniunt Bethsaidam, et adducunt ei cæcum, et rogabant eum ut illum tangeret.

23. Et, apprehensâ manu cæci, eduxit eum extrâ vicum, et exspuens in oculo ejus, impositis manibus suis, interrogavit eum si quid videret.

24. Et aspiciens ait: "Video homines, velut arbores, ambulantes."

25. Deindè, iterùm imposuit manus super oculos ejus: et cœpit videre, et restitutus est, itâ ut clarè videret omnia.

22. And they came to <sup>1</sup>Bethsaida: and <sup>2</sup>they bring to him a blind man: and they besought him to touch him.

23. And taking the blind man by the hand he led him out of the town: and spitting upon his eyes, laying his hands on him, he asked him if he saw any thing,

24. And looking up, he said: I see <sup>3</sup>men as trees walking.

25. After that he laid his hands again upon his eyes: and he began to see, and was restored, so that he <sup>4</sup>saw all things clearly.



26. Et misit illum in domum suam, dicens: "Vade in domum tuam, et, si in vicum introieris, nemini dixeris."

27. Et egressus est JESUS, et discipuli ejus, in castella Cæsaræ-Philippi. Et in viâ interrogabat discipulos suos, dicens eis: "Quem me dicunt esse homines?"

28. Qui responderunt illi dicentes: "Joannem-Baptistam, alii Eliam, alii verò quasi unum de prophetis."

29. Tunc dicit illis: "Vos verò, quem me esse dicitis?" Respondens Petrus, ait ei: "Tu es Christus."

30. Et comminatus est eis ne cui dicerent de illo.

26. And he sent him to his house, saying: Go into thy house; and if thou enter into the town, tell nobody.

27. And Jesus went out, and his disciples, into the town of Cesarea Philippi: and in the way he asked his disciples, saying to them: "Whom do men say that I am?"

28. And they answered him saying: John the Baptist: but some Elias; and others, as one of the prophets.

29. Then he saith to them: But whom do you say I am? "Peter, answering, said to him: Thou art the Christ.

30. And he strictly charged them that they should 'not tell any man of him.

A point is involved here which had better be explained. Our Lord was now bringing in ceremonies as ornaments to the practice of the faith he was teaching. Some object to ceremonies and vestments.

To be clad in vestments, or dressed in official robes when doing a function, has always been recognised as the proper thing in civilised communities. When a man is in robes of state, he simply fulfils his office and merges his personality for the time. Society cannot go on without ceremonies. Hand-shaking, bowing, hat-doffing, are all ceremonies, and a man is considered rude who does not use them on conventional occasions. Then why do Gentiles and such people rage against the ceremonies of the Church, and preach in a frock coat and white cravat?

<sup>1</sup>*Bethsaida*.—It is likely they crossed by boat, as the walk around would have been rather long.

<sup>2</sup>*They*.—S. Mark has his *they* again, and does not tell us who *they* are. Very likely he used the plural, like the French *on*. *He led him out of the town*.—This man did not seem to have enough faith.

<sup>3</sup>*Men as trees*.—When people recover their sight after an operation for

cataract, they imagine everything bigger than it is, and think it is just stuck to the eye. This is a gradual miracle, but perfectly in accordance with the experience of physiologists.

<sup>4</sup>*Saw all things clearly.*—The *quasi* trees helped on his faith, and then Our Lord blessed him.

<sup>6</sup>*Whom do men say that I am?*—This question was not put for information; but because He thought the Apostles (at least one of them) ripe for a higher kind of knowledge than was yet vouchsafed them.

<sup>6</sup>*Peter.*—He is silent here about the promise of the keys and all the fine things Our Lord said about him. This passage alone would prove that the Gospel was written at S. Peter's dictation.

<sup>7</sup>*Not tell any man.*—Men were not prepared for this great truth.

Our Lord's one gradual cure shows:

1st. The necessity of disposition on the part of the patient.

2nd. His patience in bearing with weak dispositions.

3rd. How His patience made things perfect.

The Confession of Peter:

1st. Was waited for so long.

2nd. Grand favour to Peter.

3rd. Followed by a mortification.

So are heavenly favours.

31. Et cœpit docere eos quoniam oportet Filium Hominis pati multa, et reprobari à senioribus et à summis sacerdotibus et scribis, et occidi, et post tres dies resurgere.

32. Et palàm verbum loquebatur. Et apprehendens eum Petrus, cœpit increpare eum.

33. Qui, conversus et videns discipulos suos, comminatus est Petro dicens: "Vade retrò me, Satana! quoniam non sapis quæ Dei sunt, sed quæ sunt hominum."

31. And he <sup>1</sup>began to teach them, that the Son of man must suffer many things, and be <sup>2</sup>rejected by the ancients, and by the high priests, and the Scribes, and be killed; and <sup>3</sup>after three days rise again.

32. And he spoke the word <sup>4</sup>openly. And Peter taking him, began to rebuke him.

33. But he turning about, and seeing his disciples, <sup>5</sup>threatened Peter, saying: Go after me, Satan, because thou dost not relish the things that are of God, but the things that are <sup>6</sup>of men.

A strange scene is presented to us here. Our Lord foretells His Passion—how He is to be betrayed, handed over, buffeted,

derided, degraded, crucified, and how He is to rise again from the dead. This must have occurred immediately after Peter's confession of His Divinity and the promises made in consequence, as both Evangelists give it as an addendum.

Peter was naturally fond of Our Lord and knew His superior nature better than any of the others. When Jesus said all this about His coming passion, Peter took him aside. The *προσλαβόμενος* would mean that he laid hold of Him affectionately, and begged of Him to prevent such a thing; and He could if He would. The rejoinder was the rebuff we read in the next sentence. Peter did not forget to tell Mark of this, although he passed over his Chief-Pastorship in silence. Peter's natural love could not brook the idea of Jesus suffering.

<sup>1</sup>*Began to teach.*—It is worthy of attention that Our Lord did not speak much about His future sufferings, until He had brought his disciples up to the point of recognising His Divinity. This was a long training and cost a good many lectures and miracles. When they began to imagine great things then, about His kingdom in this world, He shows more than an illusion, by predicting His coming Passion.

<sup>2</sup>*Rejected.*—The authorities then in existence would never be brought to recognise Him. On the contrary, the more His fame was spread abroad, the more was their rage incensed.

<sup>3</sup>*After three days.*—Some texts have *on the third day*; but anyone acquainted with the modes of expression then prevalent, can see that both forms mean the same thing.

<sup>4</sup>*Openly.*—He said this before them all, without any figure or evasion. There were no hints or reliefs whatever; and hence Peter's uneasiness.

<sup>5</sup>*Threatened Peter.*—It was but a short time before this that He promised him the keys and now He rebukes him.

<sup>6</sup>*Of men.*—Peter had his human feelings and these brought him into very serious troubles afterwards.

Honour for heaven is accompanied by humiliation:

1st. To show that we must not be ambitious.

2nd. To give us a distaste for such things.

3rd. To make us look for Heaven.

Humiliation procures honour.

1st. So Peter's fall and penitence.

2nd. So the Apostles' defection.

3rd. So Our Lord's crucifixion.

34. Et convocata turbam cum discipulis suis, dixit eis: "Si quis vult me sequi, deneget semetipsum, et tollat crucem suam et sequatur me.

35. "Qui enim voluerit animam suam salvam facere, perdet eam; qui autem perdidit animam suam propter me et Evangelium, salvam faciet eam.

36. "Quid enim proderit homini si lucretur mundum totum, et detrimentum animæ suæ faciat?"

37. "Aut quid dabit homo commutationis pro animâ suâ?"

38. "Qui enim me confusus fuerit et verba mea in generatione istâ adulterâ et peccatrice, et Filius Hominis confundetur eum cum venerit in gloriâ Patris sui, cum angelis sanctis."

39. Et dicebat illis: "Amen dico vobis quia sunt quidam de hîc stantibus qui non gustabunt mortem donec videant regnum DEI veniens in virtute."

34. And calling together the multitude with his disciples, he said to them: If any man will follow me, let him deny himself, and take up his cross, and follow me.

35. For whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, and for the gospel, shall save it.

36. For what shall it profit a man if he gain the whole world, and lose his own soul?

37. Or what shall a man give in exchange for his soul?

38. For whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; the Son of man also shall be ashamed of him, when he shall come in the glory of his Father with the holy Angels.

39. And he said to them: Amen I say to you, that there are some of them that stand here, who shall not taste death, till they see the kingdom of God coming in power.

Our Lord gives a general discourse now, from which nobody is excluded. The great secret of sanctity is self-sacrifice. It was by this that Our Lord overcame the world. The chief obstacles to holiness are self-love and ambition. The two are contrasted by Our Lord. A man may be more powerful than Alexander the Great or Napoleon, in this world. What will that profit him, if he have to burn eternally in the life to come? A poor despised beggar, like Lazarus or S. Benedict Labre, may go to his grave in dishonour, but angels sing songs of joy over the entrance of his soul into heaven.

Some listening to him then will know the truth of that before long—namely, at the Transfiguration, and the Resurrection.

<sup>1</sup>*The multitude.*—He had been speaking to the disciples before this, and now He calls in the crowd because the matter of His speech concerns all.

<sup>2</sup>*Save his life.*—Soul and life get mixed up both in Greek and Latin, but the sense is clear enough from the spirit of self-sacrifice which He wished to implant in His followers.

<sup>3</sup>*Lose his own soul?*—This one thought is enough to change the face of the world if it were only reflected upon as it ought to be.

<sup>4</sup>*This adulterous generation.*—Adulterous is taken in two senses. In a purely Jewish sense it means idolatrous, and in a Christian sense it means the violation of their neighbours' covenants. Our Lord did not confine His words in this verse to the generation before Him but He hinted that it would have to be almost all denied—as it was in reality.

<sup>5</sup>*In the glory of his Father.*—This refers to the Resurrection and the Great Judgment Day.

<sup>6</sup>*Taste death.*—This has the same meaning as the preceding verse.

What shall a man give in exchange for his soul?

1st. All the world is not worth a soul.

2nd. The highest honour is not worth a soul.

3rd. The greatest riches could not save a soul.

What does a man generally give his soul in exchange for?

1st. For a moment's pleasure.

2nd. For a painted bauble.

3rd. The empty joys of this empty world.

## CHAPTER IX.

*Christ is transfigured. He casts out the dumb spirit. He teaches humility, and to avoid scandal.*

1. Et, post dies sex, assumit Jesus Petrum et Jacobum et Joannem, et ducit illos in montem excelsum seorsum solos, et transfiguratus est coram ipsis.

2. Et vestimenta ejus facta sunt splendentia et candida nimis velut nix, qualia fullo non potest super terram candida facere.

3. Et apparuit illis Elias cum Moyse, et erant loquentes cum Jesu.

4. Et respondens Petrus, ait Jesu: "Rabbi, bonum est nos hic esse: et faciamus tria tabernacula: tibi unum, et Moysi unum, et Eliæ unum."

5. Non enim sciebat quid diceret: erant enim timore exterriti.

6. Et facta est nubes obumbrans eos, et venit vox de nube dicens: "Hic est Filius meus charissimus: audite illum."

7. Et statim, circumspicientes, neminem amplius viderunt, nisi Jesum tantum, secum.

8. Et, descendentibus illis de monte, præcepit illis ne cui-

1. And <sup>1</sup>after six days Jesus taketh with him Peter and James and John; and leadeth them up into a high mountain apart by themselves; and was transfigured before them.

2. And his garments became shining, and exceeding white as snow, so as <sup>2</sup>no fuller on earth can make white.

3. And there appeared to them Elias with Moses: and they were talking with Jesus.

4. And <sup>3</sup>Peter answering, said to Jesus: Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, one for Moses, and one for Elias.

5. For <sup>4</sup>he knew not what he said: for they were struck with fear:

6. And there was a cloud that overshadowed them; and a voice came out of the cloud, saying: This is my most beloved Son: hear ye him.

7. And immediately <sup>5</sup>looking about, they saw no man any more, but Jesus only with them.

8. And as they came down from the mountain, he charged

quam quæ vidissent narrarent, nisi cùm Filius Hominis à mortuis resurrexerit.

9. Et verbum continuerunt apud se, conquirentes quid esset *Cùm à mortuis resurrexerit.*

them not to tell any man what things they had seen, till the <sup>6</sup>Son of man shall be risen again from the dead.

9. And they kept the word to themselves : questioning together what that should mean : <sup>7</sup>When he shall be risen from the dead.

This event is full of meaning. Our Lord promised that some should see His glory. It is shown here, and the privileged *three* are out of themselves. They, however, take the whole thing up wrongly. They think He is going to start His kingdom now, and make them all grand princes and councillors therein, to judge and manage everything of importance. They believed in a general resurrection of all at the last day, as all good Jews (not Sadducees) did, but could not imagine that the Being they saw, so gloriously transfigured, could die. Were they to wait till the last day of the world to tell what they had seen ? This was the difficulty. They kept their secret and gave it to us when the time had come.

<sup>1</sup>*After six days.*—This was to be counted from the time Our Lord prophesied His Passion, and told them some should not taste death till they saw His glory.

<sup>2</sup>*No fuller.*—This was the expression of an eye-witness. Peter saw the scene and tried to make Mark understand it.

<sup>3</sup>*Peter.*—He tells his own story here, and it agrees with what other Evangelists tell of him.

<sup>4</sup>*He knew not what he said.*—This is just Peter. He was so overwhelmed with wonder and delight that he must say something. What was the use of putting up a few booths on the top of a mountain ? He gives S. Mark his feelings, and his disciple faithfully records them.

<sup>5</sup>*Looking about.*—Peter tells what he did himself, and how strange the thing seemed.

<sup>6</sup>*Son of Man.*—S. Mark does not use this expression, anywhere else. It was Our Lord's mode of speaking of Himself, and Peter repeated His very words here.

<sup>7</sup>*When.*—This is a mixing of the quotation and the Apostles' discussion together.

Great joys precede great sorrows in the ways of sanctity :

1st. First communion, before coldness.

2nd. Marriage, before domestic troubles.

3rd. Ordination, before the toils of the dying life of a priest.

Our Lord showed Himself in glory :

1st. To encourage His three friends.

2nd. To give them a notion of what they would be one day.

3rd. To unite the Old and New Dispensations.

10. Et interrogabant eum, dicentes : " Quid ergò dicunt pharisæi et scribæ quia Eliam oportet venire primùm ? "

11. Qui respondens ait illis : " Elias, cùm venerit primò, restituet omnia, et quomodò scriptum est in Filium Hominis ut multa patiatur et contemnatur.

12. " Sed dico vobis quia et Elias venit (et fecerunt illi quæcumque voluerunt), sicut scriptum est de eo."

13. Et veniens ad discipulos suos, vidit turbam magnam circà eos, et scribas conquirentes cum illis.

14. Et confestim omnis populus, videns JESUM, stupefactus est et expaverunt, et accurrentes salutabant eum.

15. Et interrogavit eos : " Quid inter vos conquiritis ? "

16. Et respondens unus de turbâ, dixit : " Magister, attuli

10. And they asked him, saying : Why then do the Pharisees and Scribes say, that Elias must come first ?

11. And he answered, and said to them : Elias, when he shall come first, shall restore all things : and how it is written of the Son of man, that he must <sup>1</sup>suffer many things, and be despised.

12. But I say to you, that Elias also is come, (and they have done to him whatsoever they would,) <sup>2</sup>as it is written of him.

13. And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.

14. And presently all the people seeing Jesus, were astonished and struck with fear : and running to him, they saluted him.

15. And he asked them : What do you question about among you ?

16. And one of the multitude, answering, said : Master, I have



filiū meū ad te, habentem spiritum mutum.

17. "Qui, ubicumquē eum apprehenderit, allidit illum, et spumat et stridet dentibus et arescit: et dixi discipulis tuis ut ejicerent illum, et non poterunt.

18. Qui, respondens eis, dixit: "O generatio incredula, quamdiū apud vos ero? quamdiū vos patiar? Afferte illum ad me."

19. Et attulerunt eum. Et cū vidisset eum, statim spiritus conturbavit illum, et elisus in terram volutabatur spumans.

20. Et interrogavit patrem ejus: "Quantum temporis est ex quo ei hoc accidit?" At ille ait: "Ab infantiā:

21. "Et frequenter eum in ignem et in aquas misit, ut eum perderet. Sed, si quid potes, adjuva nos, misertus nostri!"

22. JESUS autem ait illi: "Si potes credere, omnia possibilia sunt credenti."

23. Continuò, exclamans pater pueri, cum lacrymis aiebat: "Credo, Domine: adjuva incredulitatem meam."

24. Et cū videret JESUS concurrentem turbam, comminatus est spiritui immundo,

brought to thee my son, who hath a dumb spirit.

17. And wheresoever he taketh him, <sup>he</sup> dasheth him, and he foameth, and gnasheth with his teeth, and pineth away: and I spoke to thy disciples to cast him out: and they could not.

18. And Jesus, answering them, said: "O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him to me.

19. And they brought him. And when he had seen him, immediately the spirit troubled him: and being thrown down upon the ground, he rolled about foaming.

20. And he asked his father: "How long time is it since this hath happened unto him? But he said: From his infancy:

21. And oftentimes hath he cast him into the fire, and into waters, to destroy him. But if thou canst do any thing, have compassion on <sup>us</sup>, and help us.

22. And Jesus saith to him: If thou <sup>canst</sup> believe, all things are possible to him that believeth.

23. And immediately the father of the boy crying out, with tears, said: I do believe, Lord; <sup>help</sup> thou my unbelief.

24. And when Jesus saw the multitude running together, he threatened the unclean spirit,

dicens illi: "Surde et mute spiritus, ego præcipio tibi, exi ab eo, et amplius ne introeas in eum."

25. Et exclamans et multum discerpens eum, exiit ab eo. Et factus est sicut mortuus, ita ut multi dicerent quia mortuus est.

26. Jesus autem, tenens manum ejus, elevavit eum, et surrexit.

27. Et cum introisset in domum, discipuli ejus secretò interrogabant eum: "Quarè nos non potuimus ejicere eum?"

28. Et dixit illis: "Hoc genus in nullo potest exire nisi in oratione et jejunio."

saying to him: Thou deaf and dumb spirit, I command thee, go out of him: and enter no more into him.

25. And crying out, and greatly tearing him, he went out of him: and he became as one dead, insomuch that many said: He is dead.

26. But Jesus <sup>1</sup>taking him by the hand, lifted him up; and he arose.

27. And when he was come into the house, his disciples asked him privately: Why could not we cast him out?

28. And he said to them: This kind can go out by nothing, but by <sup>2</sup>prayer and fasting.

The real and the figurative Elias get mixed up here in this narrative. The three who were with Our Lord on the mountain, cannot disentangle the web. John the Baptist was Elias in figure, the person whom they saw at the Transfiguration was the reality. Elias is to come again at the end of the world.

When Our Lord comes down from the mountain He finds the Scribes making game of His Apostles because they cannot cure the lunatic boy.

There are a great many little phrases in this account which we miss in S. Matthew. Both accounts, however, seem to refer to the same event.

<sup>1</sup>*Suffer many things.*—The Transfiguration was intended to prepare His three special favourites for the scandal of the Cross.

<sup>2</sup>*As it is written of him.*—"Behold I will send you Elias the prophet, before the coming of the great and dreadful day of the Lord."—Malachias iv. 5.

<sup>3</sup>*He dasheth him.*—Half the things mentioned here would be enough to kill any ordinary boy; but God did not permit that. He restrained the evil one, as in the case of Job.

<sup>4</sup>*O incredulous generation.*—Commentators are divided as to whom Our Lord addressed here, the disciples or their companions—we humbly think both. A generation, however, did not mean a few.

<sup>5</sup>*How long ?*—Not for His own, but for others' information.

<sup>6</sup>*Us.*—The poor father and son were to be pitied.

<sup>7</sup>*Canst believe.*—The man's faith was not very strong.

<sup>8</sup>*Help Thou my unbelief.*—He prayed for full faith and received it.

<sup>9</sup>*Taking him by the hand.*—This was His kindness and gentleness.

<sup>10</sup>*Prayer and fasting.*—Faith is not enough without these two adjuncts. Many are possessed at present, but in a genteel way.

Elias went or passed away.  
He comes :

1st. In John as in figure.

2nd. On the mount in reality.

3rd. Towards the end of the world.

We can consider in the second scene at the foot of the mount :

1st. The poor boy.

2nd. His father.

3rd. Our Lord lecturing His disciples and the Scribes.

29. Et, indè profecti, prætergrediebantur Galilæam, nec volebat quemquam scire.

30. Docebat autem discipulos suos, et dicebat illis quoniam Filius Hominis tradetur in manus hominum, et occident eum, et occisus tertia die resurget.

31. At illi ignorabant verbum, et timebant interrogare eum.

32. Et venerunt Capharnaum. Qui cùm domi essent interrogabat eos : " Quid in viâ tractabatis ? "

29. And departing from thence, they passed through Galilee : and he would not that any man should know it.

30. And he taught his disciples, and said to them : " The Son of man shall be delivered into the hands of men : and they shall kill him : and after that he is killed, he shall rise again the third day.

31. But they understood not the word : and they were afraid to ask him.

32. And they came to Capharnaum. And when they were in the house, he asked them : " What did you treat of in the way ? "

33. At illi tacebant, siquidem in viâ inter se disputaverant quis eorum major esset.

34. Et residens vocavit Duodecim, et ait illis: "Si quis vult primus esse, erit omnium novissimus et omnium minister."

35. Et accipiens puerum, statuit eum in medio eorum: quem cùm complexus esset, ait illis:

36. Quisquis unum ex hujusmodi pueris receperit in nomine meo, me recipit; et quicumque me susceperit, non me suscipit, sed eum qui misit me."

33. But they held their peace: for in the way they had disputed among themselves, which of them should be <sup>the</sup> greatest.

34. And sitting down, he called the twelve, and saith to them: If any man desire to be first, he shall be the last of all, and the servant of all.

35. And <sup>taking</sup> a child, he set him in the midst of them: and when he had embraced him, he saith to them:

36. Whosoever shall receive one such child as this in my name, receiveth me: and whosoever shall receive me, receiveth not me, but <sup>him</sup> that sent me.

Our Divine Lord is hurrying to Jerusalem now, in order to undergo the great martyrdom to which He was destined. He stops not on His way in Galilee—not even to lecture in a synagogue—longing to reach His doom.

When He again foretold His death, they scarcely believed it, or thought it could be explained away, and were arranging among themselves their positions in the new kingdom He was about to establish. They had not—till the Day of Pentecost—got over the notion of His temporal reign on earth. This explains a good many of the difficulties which seem to appear in these verses. They were preoccupied with a wrong notion altogether, and it was difficult to remove it.

<sup>1</sup>*Any man should know it.*—This was to avoid the crowds which invariably blocked His route.

<sup>2</sup>*The Son of man.*—This is His usual title of Himself, especially when He wants to impress upon His hearers what His humanity is liable to.

<sup>3</sup>*Afraid to ask Him.*—Peter had been already rebuked for trying to interfere with the prophecy of His death, and none of the others would undergo the same humiliation.

<sup>4</sup>*What did you treat of in the way?*—He knew very well, but He wished them to acknowledge.

<sup>5</sup>*The greatest.*—They saw the three who had been with Him on Thabor. They heard the promises made to Peter, and now each one began to look out for a bit of preferment. Poor men! they little knew the crowns that were awaiting them—crowns purpled with their own blood.

<sup>6</sup>*Taking a child.*—No better instance of the absence of ambition could be given.

<sup>7</sup>*Him that sent me.*—Our Lord is now bringing the three persons of the Trinity more before their understandings.

Humiliations are good.

*Bonum mihi quia humiliasti me.*

1st. Because they make one suffer.

2nd. They bring out real worth.

3rd. They always win a crown of some kind.

How strange are God's ways for our future happiness!

1st. Through tribulations.

2nd. Through poverty and sickness.

3rd. Through martyrdom itself.

37. Respondit illi Joannes dicens: "Magister, vidimus quemdam in nomine tuo ejicientem dæmonia, qui non sequitur nos, et prohibuimus eum."

38. Jesus autem ait: "Nolite prohibere eum: nemo est enim qui faciat virtutem in nomine meo et possit citò et malè loqui de me:

39. "Qui enim non est adversum vos, pro vobis est.

40. "Quisquis enim potum dederit vobis calicem aquæ in nomine meo, quia Christi estis, amen dico vobis, non perdet mercedem suam;

37. John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us: and we forbade him.

38. But Jesus said: Do not forbid him: for there is no man that doeth a miracle in my name, that can soon speak ill of me.

39. For he that is not against you is for you.

40. For whosoever shall give you to drink a cup of water in my name, because you belong to Christ: amen I say to you, he shall not lose his reward.

41. "Et quisquis scandalizaverit unum ex his pusillis credentibus in me, bonum est ei magis si circumdaretur mola asinaria collo ejus, et in mare mitteretur.

42. "Et si scandalizaverit te manus tua, abscinde illam: bonum est tibi debilem introire in vitam, quàm duas manus habentem ire in gehennam, in ignem inextinguibilem.

43. "*Ubi vermis eorum non moritur et ignis non exstinguitur.*

44. "Et si pes tuus te scandalizat, amputa illum: bonum est tibi claudum introire in vitam æternam quàm duos pedes habentem mitti in gehennam ignis inextinguibilis,

45. "*Ubi vermis eorum non moritur et ignis non exstinguitur.*

46. "Quòd si oculus tuus scandalizat te, ejice eum: bonum est tibi luscum introire in regnum DEI, quàm duos oculos habentem mitti in gehennam ignis,

47. "*Ubi vermis eorum non moritur et ignis non exstinguitur.*

48. "Omnis enim igne salietur, et omnis victima sale salietur.

49. "Bonum est sal: quòd si sal insulsum fuerit, in quo illud condietis? Habete in vobis sal: et pacem habete inter vos."

41. And whosoever shall scandalize one of these 'little ones who believe in me; it were better for him that a millstone were hanged about his neck and he were cast into the sea.

42. And if thy hand scandalize thee, cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that cannot be quenched:

43. "Where their worm dieth not, and the fire is not extinguished.

44. And if thy foot scandalize thee, cut it off: it is better for thee to enter lame into life everlasting, than, having two feet, to be cast into the hell of unquenchable fire:

45. Where their worm dieth not, and the fire is not extinguished.

46. And if thy eye scandalize thee, pluck it out: it is better for thee with one eye to enter into the kingdom of God, than, having two eyes, to be cast into the hell of fire:

47. Where their worm dieth not, and the fire is not extinguished.

48. For every one shall be 'salted with fire: and every victim shall be salted with salt.

49. Salt is good: but if the salt become unsavoury, 'where-with will you season it? Have salt in you, and have peace among you.

It would seem, from the context here, that several had the gift of miracles as well as the Apostles who followed Our Lord. Now S. John did not know whether he had done well or ill but considered it his duty to let Our Lord know. He answers him much as Moses answered Joshua. "Oh that all the people might prophesy, and that the Lord would give them his spirit." Numbers xi. 29.

This is an interruption to the discourse which Our Lord continues immediately at verse 41. His repetition of the words of the Prophet Isaias so often, is very significant.

<sup>1</sup>*Answered Him.*—This is an Hebraism. It means rather; John interrupted Him, to get an explanation.

<sup>2</sup>*He that is not against you.*—This is a mild way of putting what He said before.

<sup>3</sup>*Cup of water.*—The smallest thing a person can give, as it costs nothing.

<sup>4</sup>*Little ones.*—By this expression is meant, all those whom you are obliged by office to edify. This verse and verse 49 show that he was lecturing the disciples about their ideas of ambition.

<sup>5</sup>*Where their worm.*—This is nearly the same as the last verse in 'the prophecy of Isaias.

<sup>6</sup>*Salted.*—Hell fire will penetrate soul and body just as salt does flesh-meat and keep both from dying by corruption.

<sup>7</sup>*Wherewith will you season it?*—This is a portion of the lecture where he addressed the disciples saying; *ye are the salt of the earth.* If you, who go to teach others, contend about pre-eminence, where is an example of humility to come from?

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Fellow Labourers are:

- 1st. To be encouraged.
- 2nd. Put right if wrong.
- 3rd. Rewarded properly.

The best ambition is:

- 1st. To have none at all.
  - 2nd. Never seek any office.
  - 3rd Keep yourself always in *sal sapientia.*
-

## CHAPTER X.

*Marriage is not to be dissolved. The danger of riches. The ambition of the sons of Zebedee. A blind man is restored to his sight.*

1. Et indè exsurgens, venit in fines Judææ ultrà Jordanem: et conveniunt iterùm turbæ ad eum, et, sicut consueverat, iterùm docebat illos.

2. Et accedentes pharisæi, interrogabant eum si licet viro uxorem dimittere, tentantes eum.

3. At ille respondens, dixit eis: "Quid vobis præcepit Moyses?"

4. Quid dixerunt: "Moses permisit libellum repudiî scribere, et dimittere."

5. Quibus respondens JESUS, ait: "Ad duritiam cordis vestri scripsit vobis præceptum istud;

6. "Ab initio autem creaturæ, masculum et feminam fecit eos DEUS.

7. "Propter hoc, relinquet homo patrem suum et matrem, et adhærebit ad uxorem suam:

8. "Et erunt duo in carne unâ. Itaque jam non sunt duo, sed una caro.

9. "Quod ergó DEUS conjunxit homo non separet."

1. And rising up from thence, he cometh into the territories of Judea <sup>1</sup>beyond the Jordan: and the people flock to him again. And as he was accustomed, he taught them again.

2. And the Pharisees, coming to him, asked him: Is it lawful for a man to put away his wife? <sup>2</sup>tempting him.

3. But he, answering, saith to them: What did Moses command you?

4. And they said: Moses permitted to write a bill of divorce, and to put *her* away.

5. And Jesus, answering, said to them: Because of the hardness of your heart he wrote you <sup>3</sup>that precept.

6. But from the beginning of the 'creation, God made them male and female.

7. For this cause a man shall leave his father and mother; and shall cleave to his wife.

8. And they two shall be in <sup>4</sup>one flesh. Therefore now they are not two, but one flesh.

9. What therefore God joined together, <sup>5</sup>let no man put asunder.



10. Et, in domo, iterum discipuli ejus de eodem interrogaverunt eum.

11. Et ait illis: "Quicumque dimiserit uxorem suam, et aliam duxerit, adulterium committit super eam.

12. "Et si uxor dimiserit virum suum et alii nupserit, mœchatur."

10. And in the house again his disciples asked him concerning the same thing.

11. And he said to them: Whosoever shall put away his wife, and marry another, committeth adultery 'against her.

12. And if the wife shall put away her husband, and be married to another, she committeth adultery.

S. Mark has small notes wedged in between sentences, which enlighten us considerably. Here he tells us how the disciples asked Our Lord privately concerning the divorce matter, and how Our Lord incidentally admits that a wife has as much right to put away the husband as he has the wife; but, as long as they are separated, they have no right to second nuptials until one or other dies. This has been always the doctrine of the Catholic Church. Moses did not allow wives to repudiate husbands; but grand wives took the law into their own hands, as Josephus tells us, and repudiated husbands and took new ones. Jews looked on and approved not.

<sup>1</sup>*Beyond the Jordan.*—This was a distance of about sixty miles from Capharnaum. He was just over against Jericho at the time of the events written here.

<sup>2</sup>*Tempting Him.*—That is trying to catch Him teaching or propounding something against the law of Moses.

<sup>3</sup>*That precept.*—Some commentators are troubled over the word *precept*. It is a very simple thing. If a man send a wife away, Moses *ordered* that he should give her a bill of divorce. He did not *command* the sending away, but *the bill*.

<sup>4</sup>*Creation.*—Many old texts omit the *κτισεως* or creation here. Woman was not created *quoad corpus*, and the world existed before Adam was. Keeping the *κτισις* we must apply it to man only.

<sup>5</sup>*One flesh.*—This means that husband and wife should be so merged into each other, as to be like one individual.

<sup>6</sup>*Let no man.*—The translation should be let *not* man; because man is in apposition. When a couple is separated legally it is not *man's* doing, but the doing of the law or the Church.

<sup>1</sup>*Against her*.—What is the antecedent of *her*? Some say the wife sent away, some say the new one. The Vulgate means the latter, but the translation would limit the former.

In Matrimony there should be:

1st. Union of affection.

2nd. Union of interests.

3rd. Union of religion.

Separation between husband and wife should be:

1st. Only on grounds of adultery.

2nd. There should be a reconciliation.

3rd. No reference to past misdeeds.

13. Et offerebant illi parvulos ut tangeret illos. Discipuli autem comminabantur offerentibus.

14. Quos cū videret JESUS, indignè tulit, et ait illis: "Sinite parvulos venire ad me, et ne prohibueritis eos: talium enim est regnum DEI.

15. "Amen dico vobis, quisquis non receperit regnum DEI velut parvulus, non intrabit in illud."

16. Et complexans eos et imponens manus super illos, benedicebat eos.

13. And <sup>1</sup>they brought to him young children, that he might touch them. And <sup>2</sup>the disciples rebuked them that brought them.

14. And when Jesus saw it, he was much displeased, and said to them: <sup>3</sup>Suffer the little children to come to me, and forbid them not: for of such is the kingdom of God.

15. Amen I say to you, whosoever <sup>4</sup>shall not receive the kingdom of God as a little child, shall not enter into it.

16. And <sup>5</sup>embracing them, and laying his hands upon them, he blessed them.

Simplicity and innocence are the special traits of children. Our Divine Lord wished everyone to be beautified with them before approaching His Gospel. He set a child in their midst in order to dispel their notions of ambition, and He takes the children to His bosom to show how dear to Heaven is innocence.

Every day we see scientists and sciologists drifting towards infidelity, whereas the poor gather round the Cross. One curious fact, everyone, who has much experience of conversions, will recognise in human adventures, namely, those who are straightforward and innocent, no matter how learned, make good firm believers. It may be put down as a truism that no one ever became a sceptic or an infidel, till he had soiled his conscience with ugly and filthy sins.

<sup>1</sup>*They brought to Him.*—This *they* again wants an antecedent. It refers of course to the people who came to Him for instruction and edification.

<sup>2</sup>*The disciples.*—They thought Our Lord was too much occupied already with the sick and the halt, and the blind. Children, besides, could not appreciate the benefits of His blessing. Are not those who keep children away from baptism somewhat deserving of a rebuke?

<sup>3</sup>*Suffer little children to come to me.*—Every good-hearted kind man is fond of children, and enjoys their innocent prattle more than he would the debates of senators.

<sup>4</sup>*Shall not receive.*—This is very severe and much more so than the words of S. Matthew.

<sup>5</sup>*Embracing them.*—Our Lord did not bestow this mark of affection upon many. It was abused by Judas; but yet He did not refuse to bestow it.

To familiarise children with sacred things :

1st. Become a child for the time.

2nd. Adopt a language they can understand.

3rd. Make things of Heaven attractive.

Severity with children makes them afraid :

1st. Of religion.

2nd. Of goodness itself.

3rd. Even of Heaven when they grow older.

17. Et cū egressus esset in viam, procurrens quidam, genu flexo ante eum, rogabat eum : "Magister bone, quid faciam ut vitam æternam percipiam ?"

17. And when he was gone forth into the way, 'a certain man, running up and kneeling before him, asked him : 'Good Master, what shall I do that I may receive life everlasting ?

18. JESUS autem dixit ei :  
 "Quid me dicis bonum ? Nemo  
 bonus, nisi unus DEUS.

19. "Præcepta nôsti : *Ne  
 adulteres ; Ne occidas ; Ne  
 fureris ; Ne falsum testimonium  
 dixeris ; Ne fraudem feceris ;  
 Honora patrem tuum et ma-  
 trem.*"

20. At ille, respondens, ait  
 illi : "Magister, hæc omnia  
 observavi à juventute meâ."

21. JESUS autem, intuitus  
 eum, dilexit eum, et dixit ei :  
 "Unum tibi deest : vade, quæ-  
 cumque habes vende et da pau-  
 peribus, et habebis thesaurum  
 in cælo, et veni, sequere me."

22. Qui, contristatus in verbo,  
 abiit mœrens : erat enim habens  
 multas possessiones.

23. Et circumspiciens JESUS,  
 ait discipulis suis : "Quàm dif-  
 ficilè qui pecunias habent in  
 regnum DEI introibunt !"

24. Discipuli autem obstu-  
 pescebant in verbis ejus. At  
 JESUS, rursus respondens, ait  
 illis : "Filioli, quàm difficile  
 est confidentes in pecuniis in  
 regnum DEI introire !

25. "Facilius est camelum  
 per foramen acûs transire quàm  
 divitem intrare in regnum  
 DEI."

26. Qui magis admirabantur,

18. And Jesus said to him :  
 Why callest thou me good ?  
 None is good, but one, *that is*  
 God.

19. Thou knowest the com-  
 mandments : Do not commit  
 adultery : do not kill : do not  
 steal : bear not false witness :  
<sup>8</sup>do not fraud : honour thy father  
 and mother.

20. But he, answering, said to  
 him : Master, all these things I  
 have observed from my youth.

21. And Jesus, looking on him,  
<sup>9</sup>loved him, and said to him :  
 One thing is wanting unto thee :  
 go, sell whatsoever thou hast,  
 and give to the poor ; and thou  
 shall have treasure in heaven :  
 and come, follow me.

22. But he, being struck sad  
 at the saying, went away <sup>10</sup>sor-  
 rowful : for he had great posses-  
 sions.

23. And Jesus, looking round  
 about, saith to his disciples :  
 How hardly shall they who  
 have riches, enter into the king-  
 dom of God !

24. And the disciples were  
<sup>11</sup>astonished at his words. But  
 Jesus, answering again, saith to  
 them : Children, how hard is it  
 for them that <sup>12</sup>trust in riches to  
 enter into the kingdom of God !

25. It is easier for a camel to  
 pass through the eye of a needle,  
 than for a rich man to enter  
 into the kingdom of God.

26. And they wondered the

dicentes ad semetipsos: "Et quis potest salvus fieri?"

27. Et intuens illos JESUS, ait: "Apud homines impossibile est, sed non apud DEUM: omnia enimabilia sunt apud DEUM."

more, saying among themselves: Who then can be saved?

27. And Jesus, looking on them, saith: With men it is impossible; but not with God: for all things are possible with God.

The lost vocation is a sore question in modern as well as in ancient times. The early historians are silent regarding this good young man, and Calmet says it is doubtful whether he ever embraced Christianity. The first Christians (converts from Judaism), as a rule, led common life, like Religious at present. This was done in order to eradicate their predominant passion, which was and is avarice. The poverty of the Gospel was hard to the disciples of Our Lord, even then, yet it became their delight afterwards.

<sup>1</sup>*A certain man.*—His name is not given because he did not take to his call.

<sup>2</sup>*Good.*—The word he used for this must have been some Hebrew or Syriac word which was addressed only to Almighty God. The Greek, Latin and English have nothing extraordinary in them. *Αγαθὲ, bone, good.*

<sup>3</sup>*Do not fraud.*—Some say this is the same as the Tenth Commandment: *Thou shalt not covet thy neighbour's goods*; as Our Lord had already given the sixth. Others say that He meant him to avoid all those tricks of trade which people consider allowed by custom, but which are contrary to God's Law. We incline to the latter opinion.

<sup>4</sup>*Loved him.*—Many old commentators (Origen *et sequaces*) say Our Lord embraced him.

<sup>5</sup>*Sorrowful.*—He would follow, only he did not like to be poor and dependent.

<sup>6</sup>*Astonished.*—They were Jews.

<sup>7</sup>*Trust in riches.*—This is to depend upon them altogether: "Oh, I am rich, and can get a priest to say mass for me when I please!" This is Christianity in *excelsis*.

<sup>8</sup>*Are possible.*—Even the camel and the needle's eye.

Detachment from riches is:

1st. Very rare.

2nd. Very valuable.

3rd. Sign of a good vocation.

The rich are in danger:

1st. By flattery.

2nd. By what they can buy.

3rd. By their own conceit.

28. Et cœpit ei Petrus dicere: "Ecce nos dimisimus omnia et secuti sumus te."

29. Respondens JESUS, ait: "Amen dico vobis, nemo est qui reliquerit domum, aut fratres aut sorores, aut patrem aut matrem, aut filios aut agros, propter me et propter Evangelium,

30. "Qui non accipiat centiès tantum, nunc in tempore hoc, domos, et fratres et sorores, et matres et filios, et agros, cum persecutionibus, et in sæculo futuro vitam æternam.

31. "Multi autem erunt primi novissimi, et novissimi primi."

32. Erant autem in viâ ascendentes Jerosolymam: et præcedebat illos JESUS, et stupebant, et sequentes timebant. Et, assumens, iterum Duodecim, cœpit illis dicere quæ essent ei eventura:

33. "Quia ecce ascendimus Jerosolymam, et Filius Hominis tradetur principibus sacerdotum et scribis et senioribus, et damnabunt eum morte, et tradent eum gentibus;

34. "Et illudent ei et conspuent eum, et flagellabunt eum et interficient eum: et tertiâ die resurget."

28. And <sup>1</sup>Peter began to say to him: Behold, we have left all things, and have followed thee.

29. Jesus, answering, said: Amen I say to you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake and for the gospel,

30. Who shall not receive a hundred times as much, <sup>2</sup>now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, <sup>3</sup>with persecutions; and in the world to come life everlasting.

31. But many that are first shall be last, and the <sup>4</sup>last first.

32. And they were in the way going up to Jerusalem: and Jesus went before them: and they were astonished; and, following, were afraid. And taking again <sup>5</sup>the twelve, he began to tell them the things that should befall him.

33. *Saying:* Behold, we go up to Jerusalem: and the Son of man shall be betrayed to the chief priests, and to the Scribes and ancients: and they shall condemn him to death, and shall deliver him to the gentiles.

34. And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall <sup>6</sup>rise again.

The Church follows the spirit of Our Lord in the classification of her Saints. Those who were high in this world are low in

her Calendar. Several Popes, S. Laurence Justinian (who was Patriarch of Venice), and all the canonized crowned heads, except one (S. Elizabeth of Hungary) are only semi-doubles. This is pointed out by Our Lord. Many are first by position—and Peter was by promise—who may come low enough in the Kingdom of Heaven. Rank does not count up there. The squalid garb of Lazarus is a better court dress, at the day of judgment, than the grand phylacteries of Pharisees, or the jewelled crowns of earthly sovereigns. *Caveant consules !*

<sup>1</sup>*Peter*.—He did not seem to have left much ; yet he is confident of something for his detachment.

<sup>2</sup>*Now in this time*.—Religious know how true this is. Their home is everywhere. If they do not come across a house of their own Order, and are known to practise strict poverty, every house of a good Christian is open to them.

<sup>3</sup>*With persecutions*.—Did any Religious, reading these pages, ever go out to beg ? He will know how true this accompaniment is to all his comforts.

<sup>4</sup>*Last first*.—Magdalen has a high place in heaven, and this rich man, who broke no commandment, is . . . no one can tell where.

<sup>5</sup>*The twelve*.—He prepared them for His Passion, and they ran away !

<sup>6</sup>*Rise again*.—He always keeps this before them when prophecying His Passion.

Holy poverty is one of those things :

- 1st. Badly understood.
- 2nd. Hard to practise.
- 3rd. Which has a great reward.

The persecutions of Religious are many ; because :

- 1st. They seek not themselves.
- 2nd. They have many charities to attend to.
- 3rd. They live and die in God's service.

35. Et accedunt ad eum Jacobus et Joannes, filii Zebedæi, dicentes: "Magister, volumus ut quodcumque petierimus facias nobis."

36. At ille dixit eis: "Quid vultis ut faciam vobis?"

37. Et dixerunt: "Da nobis ut, unus ad dexteram tuam et alius ad sinistram tuam, sedeamus in gloriâ tuâ."

38. JESUS autem ait eis: "Nescitis quid petatis: potestis bibere calicem quem ego bibo, aut baptismo quo ego baptizor baptizari?"

39. At illi dixerunt ei: "Possumus." JESUS autem ait eis: "Calicem quidem quem ego bibo bibetis, et baptismo quo ego baptizor baptizabimini:

40. "Sedere autem ad dexteram meam vel ad sinistram, non est meum dare vobis, sed quibus paratum est."

41. Et audientes decem, cœperunt indignari de Jacobo et Joanne.

42. JESUS autem, vocans eos, ait illis: "Scitis quia hi qui videntur principari gentibus dominantur eis, et principes eorum potestatem habent ipsorum:

43. "Non ita est autem in vobis; sed quicumque voluerit fieri major, erit vester minister;

35. And James and John, the sons of Zebedee, came to him, saying: Master, we desire that <sup>1</sup>whatsoever we shall ask, thou wouldst do it for us.

36. But he said to them: <sup>2</sup>What would you that I should do for you?

37. And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38. And Jesus said to them: You know not what you ask. Can you drink of <sup>3</sup>the chalice that I drink of; or be baptized with the baptism wherewith I am baptized?

39. But they said to him: <sup>4</sup>We can. And Jesus saith to them: You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized;

40. But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared.

41. And the ten, hearing it, began to be much displeased at James and John.

42. But Jesus, calling them, saith to them: You know that they who <sup>5</sup>seem to rule over the gentiles, lord it over them: and their princes have power over them.

43. But it is not so among you: but whosoever will be greater, shall be <sup>6</sup>your minister.



44. "Et quicumque voluerit in vobis primus esse, erit omnium servus.

45. "Nam et Filius Hominis non venit ut ministraretur ei, sed ut ministraret, et daret animam suam redemptionem pro multis."

44. And whosoever will be first among you, shall be the servant of all.

45. For the Son of man also is not come to be ministered unto, but <sup>7</sup>to minister, and to give his life a redemption for many.

S. Mark's account of James and John's petition differs a little from S. Matthew's. The latter says it was their mother who made the request. Yes, but it was at their instance. *Qui facit per alium facit per se*. Very often mothers and relations mix up in ecclesiastical matters in behalf of their sons and cousins. Our Lord would give us instances of all manner of church polity in His Gospel, and that is why we have this affair recorded by the Evangelists.

<sup>1</sup>*Whatsoever we shall ask*.—They were His cousins—good young men—and favoured by Him also; and therefore could presume upon making such a request.

<sup>2</sup>*What would you?*—Our Lord seems to say this with a smile, well knowing what was coming. Mark is more particular here than Matthew, because Peter was present.

<sup>3</sup>*The chalice*.—Our Lord called His sufferings by this name frequently.

<sup>4</sup>*We can*.—They would do anything to attain the object of their ambition.

<sup>5</sup>*Seem to rule*.—The Greek means "actually do rule." The Latin could bear the translation of *who are seen ruling*.

<sup>6</sup>*Your minister*.—A priest is everybody's servant, and must give his life to save the soul of a parishioner.

<sup>7</sup>*To minister*.—Our Lord showed this a few days afterwards, when He knelt down to wash the feet of His disciples.

Ambition is not blind, but just as bad:

1st. It sees only the outside of its object.

2nd. It generally chooses the wrong means.

3rd. It is fearfully disappointed when it succeeds.

To serve the poor in any capacity is a happiness:

1st. See the nurses in hospitals.

2nd. See the charitable in huts.

3rd. See the gratitude the creatures show.

46. Et veniunt Jericho. Et proficiscente eo de Jericho, et discipulis ejus et plurimâ multitudine, filius Timæi, Bartimæus cæcus, sedebat juxtâ viam mendicans.

47. Qui, cùm audisset quia JESUS Nazarenus est, cœpit clamare et dicere: "JESU, fili David, miserere mei!"

48. Et comminabantur ei multi ut taceret. At ille multò magis clamabat: "Fili David, miserere mei!"

49. Et stans JESUS, præcepit illum vocari. Et vocant cæcum dicentes ei: "Animæquior esto: surge, vocat te."

50. Qui, projecto vestimento suo, exsiliens venit ad eum.

51. Et respondens JESUS, dixit illi: "Quid tibi vis faciam?" Cæcus autem dixit ei: "Rabboni, ut videam!"

52. JESUS autem ait illi: "Vade: fides tua te salvum fecit." Et confestim vidit, et sequebatur eum in viâ.

46. And they came to Jericho: and as he went 'out of Jericho, with his disciples and a very great multitude, Bartimeus<sup>2</sup> the blind man, the son of Timeus, sat by the way-side begging.

47. And when he had heard that it was Jesus of Nazareth, he began to cry out, and to say: 'Jesus, son of David, have mercy on me.

48. And many rebuked him, that he might hold his peace. But he cried a great deal the more: son of David have mercy on me.

49. And Jesus stood still, and commanded him <sup>4</sup>to be called. And they call the blind man, saying to him: Be of better comfort: arise, <sup>5</sup>he calleth thee.

50. And he, casting off his garment, leaped up, and came to him.

51. And Jesus, answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: 'Rabboni, that I may see.

52. And Jesus saith to him: Go thy way; thy faith hath made thee whole. And immediately <sup>7</sup>he saw, and followed him in the way.

There must have been something remarkable in this poor son of Timeus. S. Matthew records two blind men as the recipients of the divine favour here, and S. Mark singles out this man, giving his name in Syriac and in Greek, for special mention. Two reasons occur for this special prominence. He shouted louder than the other, and when he was cured he followed Our

Lord. The *go thy way* was not meant for sending him off, it is a Hebrew form of saying, your request is granted.

The small circumstances of throwing off *his garment, leaping, and coming* to Our Lord are all in S. Mark's manner.

<sup>1</sup>*Out of Jericho.*—He had crossed the Jordan now, and was on his way to Jerusalem.

<sup>2</sup>*The blind man.*—This must have been some very remarkable well-known man, or he would not be so particularly described. We have no legends concerning him.

<sup>3</sup>*Jesus, son of David.*—He was told *Jesus of Nazareth*, and he says, *Son of David*. He believed Our Lord to be the Messiah.

<sup>4</sup>*To be called.*—Our Lord waited until the poor blind man's faith and earnestness had fitted him for the heavenly favour.

<sup>5</sup>*He calleth thee.*—The people who were trying to silence him before, encouraged him now.

<sup>6</sup>*Rabboni.*—This is supposed to be good master or dear master.

<sup>7</sup>*He saw.*—This was not a gradual cure like that of the man who saw men like trees, because his faith was perfect before it took place.

Jericho was remarkable :  
 1st. In its captivity by the Israelites.  
 2nd. As the scene of a parable, the wounded man.  
 3rd. As the scene of this and other miracles.

He saw, and followed.  
 1st. He was not rejected.  
 2nd. He did not hesitate.  
 3rd. That was a good use to make of his eyesight.

## CHAPTER XI.

*Christ enters into Jerusalem upon an ass ; curses the barren fig-tree ; and drives the buyers and sellers out of the temple.*

1. Et cùm appropinquarent Jerosolymæ, et Bethaniæ ad montem Olivarum, mittit duos ex discipulis suis.

2. Et ait illis : "Ite in castellum quod contrà vos est, et, statim introeuntes illuc, invenietis pullum ligatum, super quem nemo adhuc hominum sedit: solvite illum et adducite.

3. "Et si quis vobis dixerit *Quid facitis?* dicite quia Domino necessarius est, et continuo illum dimittet huc.

4. Et abeuntes, invenerunt pullum ligatum ante januam, foris in bivio, et solvunt eum.

5. Et quidam de illic stantibus dicebant illis : "Quid facitis solventes pullum?"

6. Qui dixerunt eis sicut præceperat illus JESUS: et dimiserunt eis.

7. Et duxerunt pullum ad JESUM, et imponunt illi vestimenta sua, et sedit super eum.

1. And when they were drawing near to Jerusalem, and to <sup>1</sup>Bethania at the mount of Olives, he sendeth two of his disciples,

2. And saith to them: Go into the village that is over against you; and immediately at your coming in thither, you shall find a colt tied, <sup>2</sup>upon which no man yet hath sat: loose him, and bring *him*.

3. And if any man shall say to you: What are you doing? say ye that <sup>3</sup>the Lord hath need of him: and immediately he will let him come hither.

4. And going their way, they found the colt tied before the gate without <sup>4</sup>in the meeting of two ways: and they loose him.

5. And some of them that stood there said to them: What do you, loosing the colt?

6. And they said to them <sup>6</sup>as Jesus had commanded them: and they let him go with them.

7. And they brought the colt to Jesus: and they lay their <sup>6</sup>garments on him, and he sat upon him.

8. Multi autem vestimenta sua straverunt in viâ alii autem frondes cædebant de arboribus et sternebant in viâ.

9. Et qui præibant et qui sequebantur clamabant dicentes: "Hosanna !

10. "Benedictus qui venit in nomine Domini ! Benedictum, quod venit, regnum patris nostri David ! Hosanna in excelsis ! "

8. And many spread their garments in the way ; and others cut down boughs from the trees, and strewed them in the way.

9. And they that went before, and they that followed, cried, saying : 'Hosanna :

10. Blessed is he that cometh in the name of the Lord. <sup>5</sup>Blessed be the kingdom of our father David that cometh : Hosanna in the highest.

A very nice question comes up here. S. Matthew makes out *two asses* and S. Mark *one*. The one was a colt and the mother kept it company. "There is a wonder here," quoth Calmet, "and yet a sacred one. Every beast offered in the Temple, or appointed to draw the Ark, must be such as never were yoked. Clean undefiled things." Here we have the same. An unyoked young ass, scarcely weaned from his dam, is selected by Our Lord, and carries him to the Temple. He never brays or kicks, or indulges in the mad capers of untrained asses surrounded by crowds. Therefore the journey is singular.

<sup>1</sup>*Bethania*.—This is where Lazarus and his two sisters lived.

<sup>2</sup>*Upon which no man yet hath sat*.—This was carrying out the sacred symbol.

<sup>3</sup>*The Lord*.—This man must have been a follower in secret, as the disciples do not seem to have known him.

<sup>4</sup>*In the meeting of two ways*.—Peter must have been one of the two sent for the colt.

<sup>5</sup>*As Jesus had commanded them*.—The self-same word without increase or diminution.

<sup>6</sup>*Garments on him*.—This was by way of substitute for a saddle.

<sup>7</sup>*Hosanna*.—The ride into Jerusalem is given here very briefly ; but the other Evangelists are more satisfactory.

<sup>8</sup>*Blessed be the kingdom of our father David that cometh*.—The Evangelists being mixed up in the crowd heard their various exclamations and aspirations. It was evident that the *vox populi* proclaimed Him Messias.

Our Lord's modes of conveyance were :

1st. His feet.

2nd. Fishing boats.

3rd. An ass.

Our Lord in the Blessed Sacrament, should be hailed :

1st. With hymns.

2nd. Flowers and branches.

3rd. We should lay down offerings like garments.

11. Et introivit Jerosolymam in templum, et, circumspectis omnibus, cùm jam vespera esset hora, exiit in Bethaniam cum Duodecim.

12. "Et aliâ die, cùm exirent à Bethaniâ, esuriit :

13. Cùmque vidisset à longè ficum habentem folia, venit si quid fortè inveniret in eâ; et, cùm venisset ad eam, nihil invenit præter folia: non enim erat tempus ficorum.

14. Et respondens dixit ei: "Jam non ampliùs in æternum ex te fructum quisquam manducet." Et audiebant discipuli ejus.

15. Et veniunt Jerosolymam. Et cùm introisset in templum, cœpit ejicere vendentes et ementes in templo, et mensas numulariorum et cathedras vendentium columbas evertit ;

16. Et non sinebat ut quisquam transferret vas per templum.

11. And he entered Jerusalem, into the temple: and <sup>1</sup>having viewed all things round about, when now the hour of evening was come, he went out to Bethania with the twelve.

12. And <sup>2</sup>the next day, when they came out from Bethania, he was hungry.

13. And when he had seen afar off a fig-tree having leaves, he came, if perhaps he might find any thing on it. And when he was come to it, he found <sup>3</sup>nothing but leaves: for it was not the time for figs.

14. And answering, he said to it: May no man hereafter eat fruit of thee any more for ever. And his disciples heard it.

15. And they came to Jerusalem. And when he had entered into the temple, he began to <sup>4</sup>cast out them that sold and bought in the temple: and he overthrew the tables of the money-changers, and the chairs of them that sold doves.

16. And he suffered not that any man should <sup>5</sup>carry a vessel through the temple.

17. Et docebat dicens eis:  
 "Nonne scriptum est quia  
*Domus mea domus orationis*  
*vocabitur omnibus gentibus?*  
 Vos autem fecistis eum spelun-  
 can latronum."

18. Quo audito, principes  
 sacerdotum et scribæ quære-  
 bant quomodo eum perderent:  
 timebant enim eum, quoniam  
 universa turba admirabatur  
 super doctrinâ ejus.

17. And he taught, saying to  
 them: Is it not written: 'My  
 house shall be called the house  
 of prayer to all nations? But  
 you have made it a den of  
 thieves.

18. Which when the chief  
 priests and the Scribes had  
 heard, they sought 'how they  
 might destroy him: For they  
 feared him, because the whole  
 multitude was in admiration at  
 his doctrine.

The barren fig-tree has already been explained in S. Matthew. Calmet remarks upon the 13th verse of S. Mark that there were some fig-trees in Palestine which bore fruit in Spring, and he brings both profane and sacred texts to prove it. S. Mark's words are, however, plain enough, and as the fruit should come before the leaves, this tree was a sham. Whether it was supernaturally made such for the lesson to be conveyed or not, is a difficult matter to settle. That it was a figure of the Jews of that day, and hollow Christianity since, all are agreed in concluding.

<sup>1</sup>*Having viewed all things round about.*—The discrepancy between the Evangelists here is fairly acknowledged. We have only seen one commentator who settles the matter by saying that Our Lord cleansed the Temple twice. There is nothing in S. Mark against this view.

<sup>2</sup>This was Monday according to some, and Tuesday according to others. Really the Evangelists were less particular about trifles than their expositors; they gave doctrines and not dates.

<sup>3</sup>*Nothing but leaves.*—The reason He cursed it was because it had nothing but leaves.

<sup>4</sup>*Cast out them that sold and bought.*—This is supposed by many to have been done on the Monday. The great clearing was on Sunday after the grand entry. Sunday was not the Sabbath then.

<sup>5</sup>*Carry a vessel.*—This was done to people who made the court of the Temple a short cut to their homes.

<sup>6</sup>*My house.*—It was His house just then.

<sup>7</sup>*How they might destroy Him.*—Those who maintain two clearings of the Temple, think the priests brought the people expelled on Sunday, back. He chased them again and hence their rage. He kept money out of their pockets.

Our Lord wishes us all to make the best use of our time here.

1st. The light shining and day.

2nd. The five talents.

3rd. Barren fig-tree.

To buy and sell is not Gospel perfection.

1st. It is liable to roguery.

2nd. It is but a temporal trade.

3rd. It is full of meanness.

19. Et cùm vespera facta esset, egrediebatur de civitate.

20. Et cùm manè transirent, viderunt ficum aridam factam à radicibus.

21. Et recordatus Petrus, dixit ei : " Rabbi, ecce ficus cui maledixisti aruit."

22. Et respondens Jesus, ait illis : " Habete fidem DEI.

23. " Amen dico vobis quia quicumque dixerit huic monti *Tollere et mittere in mare*, et non hæsitaverit in corde suo, sed crediderit quia quicumque dixerit fiat, fiet ei.

24. " Propterea dico vobis : Omnia quæcumque orantes petitis, credite quia accipietis, et evenient vobis.

25. " Et cùm stabitis ad orandum, dimittite si quid habetis adversus aliquem, ut et Pater

19. And <sup>1</sup>when evening was come, he went forth out of the city.

20. And when they passed by in the morning, they saw the fig-tree dried up from the roots.

21. And <sup>2</sup>Peter, remembering, said to him : Rabbi, behold, the fig-tree which thou cursedst, is withered away.

22. And Jesus, answering, saith to them : Have the <sup>3</sup>faith of God.

23. Amen I say to you, that whosoever shall say to this mountain : Be thou removed, and be thou cast into the sea, and shall not <sup>4</sup>stagger in his heart, but believe that whatsoever he shall say shall be done, it shall be done for him.

24. Therefore I say to you, all things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you.

25. And when you shall <sup>5</sup>stand to pray, forgive, if ye have anything against any man ; that



vester qui in coelis est dimittat vobis peccata vestra.

26. "Quodd si vos non dimiseritis, nec Pater vester qui in coelis est dimittet vobis peccata vestra."

your Father also, who is in heaven forgive you your sins.

26. But if you will not 'forgive, neither will your Father who is in heaven, forgive you your sins.

D'Allioli's note on the 20th verse is: "S. Mark tells of the events of this week in better order than S. Matthew, and both ought to be compared in order to gain a clear idea.

"1st day, Palm Sunday. Jesus made his triumphal entry into Jerusalem. On the evening of that day he left the city and went to Bethany.

"2nd day, Monday. He comes to Jerusalem, curses the fig-tree, and clears the Temple. On that evening he goes out to Bethany again.

"3rd day, Tuesday. He enters the city, and the disciples see the fig-tree withered.

"4th and 5th. On Wednesday and Thursday, He gave His last discourses (chapters xii. and xiii.), and on the evening of Thursday He began His Passion, after having instituted the Sacrament of the Eucharist."

It is very probable that a day is missed somewhere. The Greeks and Latins differ to the present day about the numbering of the days, and both traditions are respected.

<sup>1</sup>*When evening was come.*—Our Lord left Jerusalem every evening with the Twelve. He went to Bethania and passed through the Mount of Olives each time.

<sup>2</sup>*Peter, remembering.*—These words must have been uttered by Peter himself to the Evangelist.

<sup>3</sup>*Faith of God.*—Of God was a Hebraism for the most perfect kind. A cedar of God—a mountain of God—a trumpet of God, and so forth, are all used to express what is comely and perfect in its kind.

<sup>4</sup>*Stagger in his heart.*—This means doubt, hesitation, or misgiving.

<sup>5</sup>*Stand to pray.*—The Jews generally stood when praying. Kneeling was had recourse to, but not so commonly. In a good many places on the Continent people *stand* in reverential attitudes during the Holy Sacrifice. There were no pews in those days and sometimes the floor was not very clean.

<sup>6</sup>*Forgive.*—This is nearly always insisted upon as a condition of prayer.

A curse is sure to come :

1st. When it is deserved.

2nd. When he who utters it deserves to be heard.

3rd. When it is for the good of the soul.

The faith for removing mountains must be :

1st. Very strong.

2nd. Not the least doubt (Peter's walking on the water).

3rd. A true faith.

27. Et veniunt rursus Jerosolymam. Et cum ambularet in templo, accedunt ad eum summi sacerdotes et scribæ et seniores.

28. Et dicunt ei : "In quâ potestate hæc facis? et quis dedit tibi hanc potestatem ut ista facias?"

29. JESUS autem, respondens, ait illis : "Interrogabo vos et ego unum verbum, et respondete mihi, et dicam vobis in quâ potestate hæc faciam.

30. "Baptismus Joannis de cælo erat, an ex hominibus? Respondete mihi."

31. At illi cogitabant secum, dicentes : "Si dixerimus *De cælo* dicet *Quare ergo non credidistis ei?*

32. "Si dixerimus *Ex hominibus*, timemus populum." Omnes enim habebant Joannem quia verè propheta esset.

33. Et respondentes dicunt JESU : "Nescimus." Et respondens JESUS, ait illis : "Neque ego dico vobis in quâ potestate hæc faciam."

27. And they came again to Jerusalem. And when he was <sup>1</sup>walking in the temple, there come to him the chief priests, and the Scribes, and the ancients :

28. And they say to him: By what authority doest thou these things? and <sup>2</sup>who hath given thee this authority to do these things.

29. And Jesus, answering, said to them: I will also ask of you one question, and <sup>2</sup>answer you me: and I will tell you by what authority I do these things.

30. The baptism of John, was it from heaven, or <sup>4</sup>from men? Answer me.

31. But they thought with themselves, saying: If we say, <sup>5</sup>From heaven: he will say: Why then did not you believe him?

32. If we say, From men, we fear the people. For all men counted John that he was a prophet indeed.

33. And they, answering, say to Jesus: We know not. And Jesus, answering, saith to them: <sup>6</sup>Neither do I tell you by what authority I do these things.

The evident drift of Our Lord's question was to entangle the Scribes in meshes of the net they were spreading for Him. The time was not come for Him to say *I am God the Son*. He said that only when publicly adjured by the High Priest. John did wonders and proved his authority as a prophet by them. These people knew very well that John was a man of God; and, as was remarked before, they had a hand in his death because he exposed their hypocrisy. Their venality was exposed by Our Lord when he cast the traffickers out of the Temple. Their revenues were lessened by Him; the dealers were in awe of Him; the people revered Him; and only they could see nothing grand in Him.

<sup>1</sup>*Walking in the Temple.*—He evidently meant to keep dealing away from the Temple. No one dare come there to buy or sell as long as they saw Our Lord walking about its precincts.

<sup>2</sup>*Who hath given thee?*—The principle of authority had always been recognised in Jewish teaching. Our Lord never denied it; nay, even told the Jews to abide by what they were taught. The High Priests had given Jesus no authorisation, and could not find out that He was above them.

<sup>3</sup>*Answer you me.*—He knew very well they could not or would not, but the people were to judge between them in such small matters.

<sup>4</sup>*From men.*—Did John get faculties from you to give baptism? Or did John's faculties come from a higher source?

<sup>5</sup>They perceive at once the difficulty. The prophets of old did not belong to the Sanhedrim, as a rule, but showed their authority by wonders.

<sup>6</sup>*Neither do I tell you.*—As much as to say "You know very well but will not confess; so do I."

When an abuse is put down  
we must do like Our Lord :

- 1st. Visit the places again.
- 2nd. Walk about there and meet the people.
- 3rd. Be ready with our answers.

Reformers ought always :

- 1st. To lead holier lives.
- 2nd. To make laws more binding.
- 3rd. To set an example in their observance.

## CHAPTER XII.

*The parable of the vineyard and husbandmen. Cæsar's right to tribute. The Sadducees are confuted. The first commandment. The widow's mite.*

1. Et cœpit illis in parabolis loqui :— " Vineam pastinavit homo, et circumdedit sepem, et fodit lacum et ædificavit turrim, et locavit eam agricolis, et peregrè profectus est.

2. " Et misit ad agricolas, in tempore, servum ut ab agricolis acciperet de fructu vineæ.

3. " Qui apprehensum eum ceciderunt, et dimiserunt vacuum.

4. " Et iterùm misit ad illos alium servum : et illum in capite vulneraverunt et contumeliis affecerunt.

5. " Et rursùm alium misit, et illum occiderunt ; et plures alios, quosdam cædentes, alios verò occidentes.

6. " Adhuc ergò unum habens filium charissimum, et illum misit ad eos novissimum, dicens : Quia reverebuntur filium meum.

7. " Coloni autem dixerunt ad invicem : Hic est hæres : venite, occidamus eum, et nostra erit hæreditas.

1. And he <sup>1</sup>began to speak to them in parables : A man planted a vineyard, and made a hedge round it, and dug a place for the wine-vat, and built a tower, and let it to husbandmen, and went into a <sup>2</sup>far country.

2. And at the season he sent to the husbandmen <sup>3</sup>a servant to receive from the husbandmen of the fruit of the vineyard.

3. And they having laid hands on him, beat him ; and sent him away empty.

4. And again he sent to them <sup>4</sup>another servant : and him they wounded in the head, and used him reproachfully.

5. And again he sent <sup>5</sup>another, and him they killed : and many others, of whom some they beat, and others they killed.

6. Having, therefore, as yet <sup>6</sup>one dearly beloved son, he sent him also to them last of all, saying : They will reverence my son.

7. But the husbandmen said one to another : <sup>7</sup>This is the heir : come, let us kill him : and the inheritance shall be ours.

8. Et apprehendentes eum, occiderunt et ejecerunt extra vineam.

9. "Quid ergò faciet dominus vineæ? Veniet, et perdet colonos, et dabit vineam aliis.

8. And laying hold on him, they killed him, and cast him <sup>a</sup>out of the vineyard.

9. What, therefore, will the lord of the vineyard do? <sup>a</sup>He will come and destroy the husbandmen; and will give the vineyard to others.

Our Lord speaks a parable now which arises out of His late question. He puts before them the treatment the prophets received of old, how John, who was the last of them, was treated, and now comes the son and heir—even He Himself. They see it. They know the allusion well, and we must judge them guilty of resisting the known truth when we see them go straightway to plot His death.

<sup>1</sup>*Began to speak.*—As soon as He had reduced them to silence, He began to instruct them. He brought truths home to them of which they had a shrewd suspicion, and to the knowledge of which they ought to have come.

<sup>2</sup>*Far country.*—When Adam was in a state of innocence, the Lord spoke to him every afternoon. When sin prevailed, the Lord seldom spoke. Four thousand years were between the first sin and the first entrance into Paradise.

<sup>3</sup>*A servant.*—This would be Noah or some patriarch of his times.

<sup>4</sup>*Another servant.*—These would be the post-diluvian messengers of heaven.

<sup>5</sup>*Another.*—These would be those who came in the time of the Kings, and on to Zachary and the Baptist.

<sup>6</sup>*One dearly beloved son.*—The *one*, and *dearly beloved*, and the *sonship* are put very tenderly and sweetly.

<sup>7</sup>*This is the heir.*—As much as to say—"Ye know who I am."

<sup>8</sup>*Out of the vineyard.*—They tried to blot Our Lord's name out of the list of decent people by making Him die as a felon outside the city.

<sup>9</sup>*He will come and destroy.*—In S. Matthew this seems said by the people.

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God's love for His people in all ages, forms a fine subject by itself.

His manifestation by the coming of Jesus Christ, is a new era in sacred history.

10. "Nec scripturam hanc legistis: *Lapidem quem repro- baverunt ædificantes, hic factus est in caput anguli* :

11. "*A Domino factum est istud, et est mirabile in oculis nostris ?*"

12. Et quærebant eum tenere, et timuerunt turbam: cognoverunt enim quoniam ad eos parabolam hanc dixerit, Et, relicto, eo, abierunt.

13. Et mittunt ad eum quosdam ex pharisæis et herodianis, ut eum caperent in verbo.

14. Qui, venientes, dicunt ei: "Magister, scimus quia verax es et non curas quemquam: nec enim vides in faciem hominum, sed in veritate viam DEI doces: licet dari tributum Cæsari, an non dabimus?"

15. Qui, sciens versutiam illorum, ait illis: "Quid me tentatis? afferte mihi denarium ut videam."

16. At illi attulerunt ei. Et ait illis: "Cujus est imago hæc et inscriptio?" Dicunt ei: "Cæsaris."

17. Respondens autem JESUS, dixit illis: "Reddite igitur quæ sunt Cæsaris Cæsari, et quæ sunt DEI DEO." Et mirabantur super eo.

10. And have you not read <sup>1</sup>this scripture: The stone which the builders rejected, the same is become the head of the corner:

11. By the Lord hath this been done, and it is wonderful in our eyes?

12. And they sought to lay hands on him; but they feared the people; for <sup>2</sup>they knew that he spoke this parable against them. And leaving him, they went their way.

13. And they send to him some of the Pharisees and of the Herodians, <sup>3</sup>to catch him in *his* words.

14. And coming, they say to him: Master, we know that thou art a true speaker, and <sup>4</sup>carest not for any man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar; or <sup>5</sup>shall we not give it?

15. But he, knowing their dissimulation, saith to them: Why tempt you me? <sup>6</sup>bring me a penny that I may see *it*.

16. And they brought it to him. And he saith to them: Whose is this image and inscription? They say to him: Cæsar's.

17. And Jesus, answering, said to them: Render therefore to Cæsar the things that are Cæsar's and to God the things that are God's. And they <sup>7</sup>marvelled at him.

The plot thickens. As Calmet very naively remarks, all the sects of Judea came to try and pose Our Lord with questions. The Pharisees, the Sadducees, the Herodians attack Him, find He does not belong to any of them, and that His doctrine professes no particular heresy which might make Him amenable to any of their tribunals or councils. He managed to make them all feel that they were somehow in the wrong. It is a very interesting study to pursue the mode in which this was brought about without doing violence to any particular prejudice.

<sup>1</sup>*This Scripture.*—These examiners of Our Lord piqued themselves upon their knowledge of the Scriptures. He therefore puts to them the task of explaining these words of the Psalmist. We see their meaning now.

<sup>2</sup>*They knew.*—There is something very remarkable in the manner S. Mark refers so often to the possibly hidden idea of the Scribes and Pharisees that Our Lord was really *the Messiah*.

<sup>3</sup>*To catch Him.*—They were determined to put Him to death, and wanted to do it, so that the people might commend them for their zeal !

<sup>4</sup>*Carest not for any man.*—To make Him speak against Cæsar, if possible.

<sup>5</sup>*Shall we not ?*—Shall we refuse to give it ? According to the teaching of your countryman, Judas Galileus ?

<sup>6</sup>*Bring me a penny.*—He settles the matter so briefly and efficiently. Let me see that image. Is there any image on your souls ?

<sup>7</sup>*Marvelled at Him.*—They were surprised at His extraordinary readiness in answering them.

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Scripture ill understood has :

- 1st. Caused heresies.
- 2nd. Wild vagaries of piety.
- 3rd. Even downright sin.

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Temporal governors deserve :

- 1st. Temporal respect.
  - 2nd. Tribute to support them.
  - 3rd. Attention to their laws.
- 

18. Et venerunt ad eum sadducæi, qui dicunt resurrectionem non esse, et interrogabant eum dicentes :

19. "Magister, Moyses nobis scripsit ut, si cujus frater mortuus fuerit et dimiserit uxorem, et filios non reliquerit, accipiat frater ejus uxorem ipsius, et resuscitet semen fratri suo.

18. And there came to him the Sadducees, who say there is no <sup>1</sup>resurrection: and they asked him, saying :

19. Master, <sup>2</sup>Moses wrote unto us, that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife, and raise up seed to his brother.

20. "Septem ergò fratres erant: et primus accepit uxorem, mortuus est non relicto semine:

21. "Et secundus accepit eam, et mortuus est, et nec iste reliquit semen; et tertius similiter:

22. "Et acceperunt eam similiter septem, et non reliquerunt semen. Novissima omnium defuncta est et mulier.

23. "In resurrectione ergò, cùm resurrexerint, cujus de his erit uxor? septem enim habuerunt eam uxorem."

24. Et respondens JESUS, ait illis: "Nonne ideo erratis, non scientes Scripturas neque virtutem DEI?"

25. "Cùm enim a mortuis resurrexerint, neque nubent neque nubentur, sed sunt sicut angeli in cœlis.

26. "De mortuis autem quòd resurgant, non legistis, in libro Moysi super rubum quomodò dixerit illi DEUS inquit: *Ego sum DEUS Abraham et DEUS Isaac et DEUS Jacob?*

27. "Non est DEUS mortuorum, sed vivorum. Vos ergò multùm erratis."

20. Now <sup>there</sup> were seven brethren; and the first took a wife, and died leaving no issue.

21. And the second took her, and died; and neither did he leave any issue. And the third in like manner.

22. And the seven took her in like manner, and did not leave issue. Last of all the woman also died.

23. In the resurrection, therefore, when they shall rise again, <sup>whose</sup> wife shall she be of them? for the seven had her to wife.

24. And Jesus, answering said to them: Do ye not therefore err, not understanding the Scriptures, nor <sup>the</sup> power of God?

25. For when they shall rise again from the dead, they shall neither marry, nor be given in marriage; but are as the Angels in heaven.

26. And as concerning the dead, that they rise again, have you not read in the book of Moses, how in the bush God spoke to him, saying: I am the God of <sup>Abraham</sup>, and the God of Isaac, and the God of Jacob?

27. He is not the God of the dead, but of the living. You therefore do <sup>greatly</sup> err.

The traditional belief of the Jews corresponded with the Catholic belief on the subject of the dead. They believed in a Resurrection and that the souls of the departed could be helped by the suffrages of the living. This doctrine is held by Jews at the present day. The Sadducees, who did not believe in a



Resurrection and were very like our infidels, bring our Lord an impertinent question; since this *deceased husband's brother system* was being abolished by Him. He still foiled them on their own grounds.

<sup>1</sup>*Resurrection.*—*Ἀναστάσις* is scarcely translated either by the Latin or the English word given here. There were two sorts of opinions on the *Anastasis* among the Jews. It is likely the Sadducees rejected both, and used one of them for the sake of argument.

<sup>2</sup>*Moses wrote.*—Moses did write it certainly, but the custom existed before his time, as we see from the conduct of Thamar.

<sup>3</sup>*There were seven.*—This is thought by many to be mere supposition. As if one should say: "Supposing now there were seven."

<sup>4</sup>*Whose wife?*—They suppose quite coolly that men will have wives when there is no occasion for generation.

<sup>5</sup>*The power of God.*—How God can make people be perfectly happy, both in this world and the next, without the aid of sexual intercourse. The Sadducees have many followers even now.

<sup>6</sup>*Abraham.*—Men who were dead are mentioned as if still living. Their souls live awaiting the *Anastasis*.

<sup>7</sup>*Greatly err.*—This expression conveys the notion of *noluit intelligere ut bene ageret. Ignorantia affectata.*

#### Prayers for the dead :

- 1st. Are nowhere condemned.
- 2nd. The Jews pray for the dead.
- 3rd. Catholics and Greeks do the same.

#### Celibate life :

- 1st. Is like the angelic.
- 2nd. The life of the blessed.
- 3rd. The life of Our Lord and His apostles.

28. Et accessit unus de scribis, qui audierat illos conquiritantes, et, videns quoniam benè illis responderit, interrogavit eum quod esset primum omnium mandatum.

29. JESUS autem respondit ei quia "Primum omnium manda-

28. And there came 'one of the Scribes that had heard them reasoning together, and seeing that he had answered them well, asked him 'which was the first commandment.

29. And Jesus answered him: The first commandment of all

tum est: *Audi, Israel: Dominus DEUS tuus, DEUS unus est.*

30. *Et diliges Dominum DEUM tuum ex toto corde tuo, et ex totâ animâ tuâ et ex totâ mente tuâ, et ex totâ virtute tuâ. Hoc est primum mandatum.*

31. "Secundum autem simile est illi: *Diliges proximum tuum tanquàm teipsum.* Majus horum aliud mandatum non est."

32. Et ait illi scriba: "Benè, Magister; in veritate dixisti quia unus est DEUS et non est alius præter eum.

33. Et ut diligatur ex toto corde, et ex toto intellectu, et ex totâ animâ, et ex totâ fortitudine; et diligere proximum tanquàm seipsum, majus est omnibus holocaustibus et sacrificiis."

34. JESUS autem, videns quòd sapienter respondisset, dixit illi: "Non es longè à regno DEI." Et nemo jam audebat eum interrogare.

is: "Hear, O Israel, the Lord thy God is one God.

30. And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the first commandment.

31. And the second is like to it: Thou shalt love thy neighbour as thyself. "There is no other commandment greater than these.

32. And the Scribe said to him: Well, Master, thou hast said in truth, that there is one God, and there is no other besides him:

33. And that he should be loved with the whole heart and with the whole understanding, and with the whole soul, and with the whole strength: and to love one's neighbour as himself, is "a greater thing than all holocausts and sacrifices.

34. And Jesus seeing that he had answered wisely, said to him: "Thou art not far from the kingdom of God. And 'no man after that durst ask him any question.

The following of the Ceremonial Law with such minute exactitude, and the lectures given thereupon by the priests and Scribes, made the people undervalue the groundwork of all religion—Faith, Hope, and Charity. Here Our Lord answers the Scribe, and shows him what the great precepts of the law consisted in. They were not to look upon either circumcision or the holocausts as such; but upon the soul which gives life to all, consisting in

Faith in God, the Hope begotten of His service, and Charity towards one another.

<sup>1</sup>*One of the Scribes.*—Upon the whole, the Scribes seem to have been the least bitter of our Lord's opponents. They were the Doctors of the Law, the chief preachers of their day and the authorities appealed to, on difficult points of doctrine or ceremony.

<sup>2</sup>*Which was the first.*—This would rather mean the *most important*. They had the Ten Commandments, which we have now, written on their foreheads and their sleeves, and certainly could not be ignorant of which held the first place.

<sup>3</sup>*Hear O Israel.*—This was the Hebrew form : שמע ישראל. The grand pronouncements of lawgivers and sages began in that way.

<sup>4</sup>*There is no other commandment GREATER.*—What was said above about the first is verified here.

<sup>5</sup>*A GREATER thing* than all ceremonies and other observances.

<sup>6</sup>*Thou art not far.*—He was begining to serve God in spirit and truth. He had penetrated beyond the surface, and saw the soul Our Lord was creating.

<sup>7</sup>*No man . . . . durst.*—He had silenced all the cleverness they could muster.

The love of God and our neighbour is :

- 1st. The fulfilment of the law.
- 2nd. The perfect thing here.
- 3rd. The life eternal itself.

Coming near God is done by :

- 1st. Seeking the meaning of externals.
- 2nd. Trusting in real holiness.
- 3rd. In coming into God's direct service.

35. Et respondens JESUS, dicebat docens in templo : "Quomodo dicunt scribæ Christum filium esse David ?

36. "Ipse enim David dicit in Spiritu-Sancto : *Dixit Dominus Domino meo : Sede à dextris meis, donec ponam inimicos tuos scabellum pedum tuorum.*

35. And Jesus, <sup>1</sup>answering, said, teaching in the temple : How do the Scribes say, that Christ is the son of David ?

36. For David himself saith <sup>2</sup>by the Holy Ghost : The Lord said to my Lord, sit on my right hand, until I make thy enemies thy footstool.

37. "Ipse ergo David dicit eum Dominum: et undè est filius ejus?" Et multa turba eum libenter audivit.

38. Et dicebat eis in doctrinâ suâ: "Cavete à scribis, qui volunt in stolis ambulare et salutari in foro,

39. "Et in primis cathedris sedere in synagogis, et primos discubitus in cœnis;

40. Qui devorant domos viduarum sub obtentu prolixæ orationis: hi accipient prolixus judicium."

37. David therefore himself calleth him Lord: and <sup>1</sup>whence is he then his son? And a great multitude heard him gladly.

38. And he said to them in his doctrine: 'Beware of the Scribes, who love to walk in <sup>2</sup>long robes, and to be saluted in the market place;

39. And to sit in the first chairs in the synagogues, and to have the highest places at suppers:

40. Who devour the houses of widows under the pretence of <sup>3</sup>long prayer: these shall receive the greater judgment.

Now, that Our Lord had answered the questions of the various sects to their advantage and seemingly to their satisfaction, He proposes a few questions of His own, which are tending to raise their minds to a knowledge of His Divinity. He brings this out from their preaching in the synagogues. If Christ be the Son of David, how is He his Lord? They acknowledge that He is—and how do they explain the other? A great multitude (who do not seem to be ripe themselves for further revelations) heard Him gladly.

Beware of men who put on airs, look for salutations, take the first seats at meetings, put on great sanctity in order to empty the purses of widows. Their punishment will be great, forasmuch as they made use of heavenly things to gain earthly.

<sup>1</sup>*Answering.*—This means taking up a new form of the discourse or conversation.

<sup>2</sup>*By the Holy Ghost.*—We see revelations of the Third Person of the Blessed Trinity making its appearance now in the addresses of Our Lord.

<sup>3</sup>*Whence is He then his son?*—That is, what peculiar system of genealogy or argument could bring you to see this? Only the Divinity.

<sup>4</sup>*Beware of the Scribes, who, etc.*—We are inclined to take the charitable construction of this passage, and to consider that Our Lord has not

warned them against all Scribes, but a certain class of them. Whining and canting hypocrites are to be found in every system of religion ; and, the more religion people have in their clothes and words, the less they generally have in their hearts.

<sup>5</sup>*Long robes.*—The Jews wore the tunic to about the middle of the calf of the leg. The Scribes let it reach the *ankle*, and it is read that some Doctors of the Law wore trains.

<sup>6</sup>*Long prayer.*—For the repose of the souls of their dear departed husbands, and to comfort the creatures for the absence of the same.

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Our Lord's descent from David proves :

- 1st. The Old Testament.
- 2nd. The prophets to have spoken true.
- 3rd. His claims.

Our Lord's figures of hypocrites :

- 1st. Wolves in sheep's clothing.
  - 2nd. Whited sepulchres.
  - 3rd. Barren fig-trees.
- 

41. Et sedens JESUS CONTRA gazophylacium, aspiciebat quomodo turba jactaret æ in gazophylacium. Et multi divites jactabant multa.

42. CUM VENISSET AUTEM VIDUA una pauper, misit duo minuta, quod est quadrans.

43. Et convocans discipulos suos, ait illis: "Amen dico vobis quoniam vidua hæc pauper plus omnibus misit qui miserunt in gazophylacium.

41. And Jesus, sitting over against <sup>1</sup>the treasury, beheld how the people cast money into the treasury: and <sup>2</sup>many that were rich cast in much.

42. And there came a certain poor widow, and she cast in two mites, which make <sup>3</sup>a farthing.

43. And <sup>4</sup>calling his disciples together, he saith to them: Amen I say to you, this poor widow hath cast in <sup>5</sup>more than all they who have cast into the treasury.

44. "Omnes enim ex eo quod abundabat illis miserunt; hæc verò de penuriâ suâ omnia quæ habuit, misit totum victum suum.

44. For they all did cast in of their abundance: but she, of her want, cast in 'all she had, even her whole living.

There are so many lessons conveyed in this incident that moralists of all ages have loved to dwell upon it. We can picture the scene in the Temple, on a Spring afternoon, when the sun was approaching the horizon. Our Lord sat down, weary after His day's exertions in instructions and answering questions. He sees the people passing to and fro, where a box was placed for the alms which the devout would give to the Lord. Many Pharisees passed through and cast in their shekels, which jingled harmoniously in the ears of the priests. They were smiled at and bowed to, as they passed the sacred precincts and people said "How usefully do some employ their riches!" One poor bashful widow, with a child, perchance, upon her arm, had little to give—aye it was her all, though insignificant, and she gave it sighing because she could not give more handsomely. We have heard the opinion of the Son of God.

<sup>1</sup>*The Treasury.*—*Gazophylacium* in Latin is a word partly Persian and partly Greek. It meant at one time a guarded treasure, and in the time of Our Lord, it is generally supposed to be a huge alms-box placed near the Eastern gate of the Temple. Our Lord sat there on His way out to Bethany.

<sup>2</sup>*Many that were rich cast in much.*—They so cast the money that people could hear or see it. The same as if there was to be a report in a newspaper.

<sup>3</sup>*A farthing.*—There are various speculations about the value of her two little coins. Enough to know that they were the smallest then struck, and all that she had in the world.

<sup>4</sup>*Calling His disciples together.*—He took every opportunity of improving their minds, and indeed they required it.

<sup>5</sup>*More than all.*—Heaven does not reward us, as He explains afterwards, according to the gigantesque nature of the deeds we do, but according to the spirit in which they are done.

<sup>6</sup>*All she had.*—The poor creature may have obtained it in charity or by the work of her hands.

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## Almsgiving is:

- 1st. Blessed by Heaven.
  - 2nd. Practised by good people.
  - 3rd. A work of special merit.
- 

## Laws that do away with it :

- 1st. Are not Christian.
  - 2nd. Cure no evils.
  - 3rd. Dry up the founts of charity.
- 

## Objects unworthy sometimes:

- 1st. Not more unworthy than mercenary houses.
- 2nd. Hired officials with bad conduct.
- 3rd. Corporations who have no conscience.

## Almsgiving for show:

- 1st. Receives its reward.
  - 2nd. Ends in vanity.
  - 3rd. Not found in Heaven.
- 

## Doing great things like:

- 1st. Inventing machines.
- 2nd. Building railways.
- 3rd. Writing epic poems.
- 4th. Gaining great battles.
- 5th. Doing strokes of diplomacy.
- 6th. Making large fortunes.
- 7th. Writing splendid novels.
- 8th. Making fine speeches.

May please the world—But do they always please God?

## CHAPTER XIII.

*Christ foretells the destruction of the temple, and the signs that shall forerun the day of judgment.*

1. Et cùm egrederetur de templo, ait illi unus ex discipulis suis: "Magister, aspice quales lapides et quales structuræ!"

2. Et respondens JESUS, ait illi: "Vides has omnes magnas ædificationes? Non relinquetur lapis super lapidem qui non destruat." "

3. Et cùm sederet in monte Olivarum, contrà templum, interrogabant eum separatim Petrus et Jacobus, et Joannes et Andreas:

4. "Dic nobis, quandò ista fient? et quod signum erit quandò hæc omnia incipient consummari?"

5. Et respondens JESUS, cœpit dicere illis: "Videte ne quis vos seducat:

6. "Multi enim venient in nomine meo, dicentes quia ego sum, et multos seducent.

7. "Cùm audieritis autem bella et opiniones bellorum, ne timueritis: oportet enim hæc fieri; sed nondùm finis.

8. "Exsurget enim gens contrà gentem, et regnum super

1. And as he was going out of the temple, 'one of his disciples saith to him; Master, behold what manner of stones, and what buildings *are here*.

2. And Jesus, answering, said to him: Seest thou all these great buildings? <sup>†</sup>There shall not be left a stone upon a stone, that shall not be thrown down.

3. And as he sat on the mount of Olives overagainst the temple, <sup>†</sup>Peter and James and John and Andrew asked him apart:

4. Tell us, when shall these things be? and what shall be the sign when all these things shall begin to be fulfilled.

5. And Jesus, answering, began to say to them: <sup>†</sup>Take heed lest any man deceive you.

6. For many shall come in my name, saying: I am he: and they shall <sup>†</sup>deceive many.

7. And when you shall hear of wars and rumours of wars, fear ye not: for such things must needs be: but the end is not yet.

8. For nation shall rise against nation, and kingdom against



regnum, et erunt terræmotus per loca et fames. Initium dolorum hæc.

9. "Videte autem vosmetipsos. Tradent enim vos in conciliis, et in synagogis vapulabitis, et ante præsides et reges stabitis, propter me, in testimonium illis.

10. "Et in omnes gentes primum oportet prædicari Evangelium.

kingdom : and there shall be earthquakes in places, and famines. These are the 'beginning of sorrows.

9. But look to yourselves. For they 'shall deliver you up to councils ; and in the synagogues you shall be beaten ; and you shall stand before governors and kings for my sake, for a testimony unto them.

10. And 'unto all nations the gospel must first be preached.

The defective history which we have of the sufferings of the Apostles, deprives us of the opportunity of seeing all these words verified to the letter. *Ex uno disce omnes*. S. Paul's sufferings (and a few of S. Peter's) are described by S. Luke, in the Acts of the Apostles. Of the rest we have nothing but semi-opaque traditions. This we know, that even in their day, was verified the words *in omnem terram exivit sonus eorum et in fines orbis terræ verba eorum*. Buddhism is supposed to be a corruption of the Christianity preached in the Orient by S. Thomas the Apostle. How their traces have been lost is a mystery of Providence.

<sup>1</sup>*One of His disciples*.—In S. Matthew the plural is put for the singular. The remark applied to the superbly cut blocks of stone, which Herod used in restoring the Temple.

<sup>2</sup>*There shall not be left a stone upon a stone*.—At the Destruction of Jerusalem, some of the foundations were left. These were taken up when the Jews, under Julian the Apostate (300 years later), tried to rebuild the Temple. Balls of fire burst out of the earth and scattered these ; so that the endeavour to nullify the prophecy of Our Lord, caused it to be literally fulfilled.

<sup>3</sup>*Peter and James and John and Andrew*.—These called Him aside, but it does not seem that any of the others were excluded. The exclusion was only when *He* called.

<sup>4</sup>*Take heed*.—Caution for themselves was the first thing, and this was meant for others.

<sup>5</sup>*Deceive many*.—Every false prophet, even a Johanna Southcote, is sure to have followers.

<sup>6</sup>*Beginning of sorrows.*—The word used in the original, means the throes of childbirth. This was a figure much used by the prophets.

<sup>7</sup>*Shall deliver you up.*—As was observed above, the defective history of the Apostles prevents our verifying this prophecy in every case. What was said to them was applied chiefly to the martyrs of the first four centuries.

<sup>8</sup>*Unto all nations.*—It was preached but not received then. It will be preached and received at the Last Day.

11. "Et cùm duxerint vos tradentes, nolite præcogitare quid loquamini; sed quod datum vobis fuerit in illà horâ, id loquimini: non enim vos estis loquentes, sed Spiritus-Sanctus.

12. "Tradet autem frater fratrem in mortem, et pater filium, et consurgent filii in parentes, et morte afficient eos.

13. "Et eritis odio omnibus propter nomen meum. Qui autem sustinuerit in finem, hic salvus erit.

14. "Cùm autem videritis abominationem desolationis stantem ubi non debet, qui legit intelligat: tunc qui in Judæa sunt fugiant in montes;

15. "Et qui super tectum ne descendat in domum, nec introeat ut tollat quid de domo sua;

11. And when they shall lead you, delivering you up, be not <sup>1</sup>thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak ye. For it is not you that speak, but the Holy Ghost.

12. And the <sup>2</sup>brother shall betray his brother unto death, and the father his son: and children shall rise up against the parents, and shall put them to death.

13. And you shall be hated by all men <sup>3</sup>for my name's sake. But he that shall endure unto the end, he shall be saved.

14. And when you shall see the abomination of desolation, standing where it ought not; let him that readeth understand: then let those who are in Judea <sup>4</sup>flee to the mountains:

15. And let him that is on the house-top not go down into the house, nor enter therein <sup>5</sup>to take any thing out of his house:

16. "Et qui in agro erit non revertatur retrò tollere vestimentum suum.

17. "Væ autem prægnantibus et nutrientibus, in illis diebus !

18. "Orate verò ut hyeme non fiant.

19. "Erunt enim dies illi tribulationes tales quales non fuerunt ab initio creaturæ quam condidit DEUS usquè nunc, neque fient.

16. And let him that shall be in the field not turn back again to take up his garment.

17. And wo to them that are <sup>6</sup>with child, and that give suck in those days.

18. But pray ye that these things may not happen in <sup>7</sup>winter.

19. For in those days shall be such tribulations as were not from the beginning of the creation which God created until now, <sup>8</sup>neither shall be.

The differences of opinion as to what the *Abomination of Desolation*, foretold by Daniel, and alluded to by Our Lord, means, are very great. The most commendable opinion seems to be—the Sanctum of the Temple was profaned by the Zealots who committed all sorts of crimes and carnage in the Holy Place. There was a prophecy among the Jews that when they themselves profaned the sacred place their destruction was at hand. This profanation took place three years and a-half before the destruction of the City ; and many persons, then living, saw it.

The desolation has prevailed ever since. The Turks who hold the place now are very little better than were the Zealots.

<sup>1</sup>*Thoughtful beforehand.*—Prepared speeches are not so effective, in time of persecution, as the momentary inspiration of the Holy Ghost.

<sup>2</sup>*Brother shall betray his brother.*—This occurred even in the time of the English penal laws against their Catholic fellow subjects, and in Spain in the time of the Inquisition, and wheresoever religious persecution is being carried out.

<sup>3</sup>*For my name's sake.*—Such a state of things seems to be coming to pass now in France and other continental nations.

<sup>4</sup>*Flee to the mountains.*—All the wise people and the Christians did so as soon as the Zealots began their horrible work.

<sup>5</sup>*To take any thing out.*—For fear of being taken and put to death.

<sup>6</sup>*With child.*—Many of those creatures perished of hunger and neglect.

<sup>1</sup>*Winter*.—There being no protection from the bitter cold in their places of refuge.

<sup>2</sup>*Neither shall be*.—Josephus's description is so harrowing, that it is almost impossible to read it, and yet he has given but a tithe of the facts. No such thing happened since, and people are too civilised now to let such a thing happen again.

Destruction of Jerusalem.

1st. Brought on by the wickedness of the people.

2nd. The cruelty of the Pharisees towards Jesus.

3rd. God's time to punish them.

It is like the end of the world.

1st. Portents will precede.

2nd. Dread will accompany.

3rd. Woes will succeed.

20. "Et nisi breviasset Dominus dies, non fuisset salva omnis caro; sed, propter electos quos elegit, brevavit dies.

21. "Et tunc si quis vobis dixerit *Ecce hic est Christus*, *Ecce illic*, ne credideritis.

22. Exsurgent enim pseudo-christi et pseudo prophetæ, et dabunt signa et portenta, ad seducendos, si fieri potest, etiam electos.

23. "Vos ergò videte: ecce prædixi vobis omnia.

24. "Sed, in illis diebus, post tribulationem illam, sol con-  
tenebrabitur, et luna non dabit  
splendorem suum,

20. And unless the Lord had shortened the days, <sup>1</sup>no flesh should be saved: but <sup>2</sup>for the sake of the elect which he hath chosen, he hath shortened the days.

21. And then if any man shall say to you: Lo, here is Christ; or, Lo, he is there: do not believe.

22. For there will rise up <sup>3</sup>false Christs and false prophets: and they shall show signs and wonders, to seduce, if it were possible, even the elect.

23. Take you heed, therefore: behold, I have foretold you <sup>4</sup>all things.

24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25. "Et stellæ cœli erunt decedentes et virtutes quæ in cœlis sunt movebuntur.

26. "Et tunc videbunt Filium Hominis venientem in nubibus, cum virtute multâ et gloriâ.

27. "Et tunc mittet angelos suos, et congregabit electos suos à quatuor ventis, à summo terræ usquē ad summum cœli.

28. A ficu autem discite parabolam: Cùm jam ramus ejus tener fuerit et nata fuerint folia cognoscitis quia in proximo sit æstas:

29. "Sic et vos, cùm videritis hæc fieri, scitote quòd in proximo sit, in ostiis.

30. "Amen dico vobis quoniam non transibit generatio hæc donec omnia ista fiant.

31. "Cœlum et terra transibunt, verba autem mea non transibunt.

25. And the stars of heaven shall be falling down: and the powers that are in the heaven shall be moved.

26. And then shall they see the 'Son of man coming in the clouds, with great power and glory.

27. And then shall he send his Angels, and shall <sup>g</sup>ather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28. Now of the fig-tree learn ye a parable. When the branch thereof is now tender, and the leaves are come forth, you know <sup>t</sup>hat summer is very near:

29. So you also, when you shall see these things come to pass, know ye that it is very nigh, even at the doors.

30. Amen I say to you, that <sup>t</sup>his generation shall not pass, until all these things be done.

31. Heaven and earth shall pass away, but my words shall not pass away.

Those who maintain that this prophecy refers exclusively to the Destruction of Jerusalem, explain the darkening of the sun, the falling of the stars, and the moving of the powers of Heaven as metaphors, and quote parallel passages from the prophets which bear them out. *This generation* is especially strong in their favour. The ancient Fathers are almost unanimous in referring them to the Day of Judgment. Like His prophecies and aphorisms—they refer to both—perhaps even to more.

<sup>1</sup>No flesh.—The word here is used in the sense of no living body.

<sup>2</sup>For the sake of the elect.—These may be poor creatures, and if their

trials were too long it might be said that the Lord allowed them to be tempted above their strength—a thing which the Apostle assures us He does not do.

*False Christs.*—There were several of these before the destruction of Jerusalem, and several since.

*All things.*—A good many things did He foretell them which they have not written down for us. Only two of them wrote anything, and one dictated regarding Our Lord's doings and sayings.

*Son of Man coming.*—This refers to the general Judgment; but some say portents and fiery crosses appeared at the destruction of Jerusalem.

*Gather together his elect.*—This can scarcely be applied to Jerusalem, except in a metaphorical sense.

*That summer is very near.*—Fig-trees did and do flourish in Palestine, and have leaves in March—just before their summer, which begins in April. The barren fig-tree deserved the fate of the hypocrites.

*This generation.*—The people then living or the new generation of Christians which Our Lord was founding. The Jews even will last till very near the time.

#### Signs:

- 1st. In heaven.
- 2nd. On earth.
- 3rd. Between both.

#### Prepare for death:

- 1st. When you have internal symptoms.
- 2nd. When venturing on dangerous journeys.
- 3rd. When dangers gather around you.

32. "De die autem illo vel horâ nemo scit, neque angeli in cœlo neque Filius, nisi Pater.

33. "Videte, vigilate et orate: nescitis enim quândo tempus sit:

34. "Sicut homo qui, peregrè profectus, reliquit domum suam et dedit servis suis potestatem

32. But of that day or hour no man knoweth, 'neither the Angels in heaven, nor the Son, but the Father.

33. Take ye heed; 'watch and pray: for ye know not when the time is.

34. Even as a man who, going into a far country, left his house, and gave authority to

cujusque operis, et janitori præcepit ut vigilet.

35. "Vigilate ergò (nescitis enim quandò dominus domûs veniat, serò an mediâ nocte, an galli cantu, an manè),

36. "Ne, cùm venerit repentè, inveniatis vos dormientes.

37. "Quod autem vobis dico, omnibus dico: Vigilate."

his servants over every work, and commanded <sup>1</sup>the porter to watch.

35. Watch ye, therefore, (for you know not when the lord of the house cometh; at even, or at midnight, or at the 'cock crowing, or in the morning.)

36. Lest, coming on a sudden, he find you sleeping.

37. And <sup>2</sup>what I say to you, I say to all: Watch.

The situation here is somewhat out of the ordinary. Our Lord is asked in confidence to tell the Apostles when these things shall be—the precise day and hour. Now, this revelation would upset all the designs of Providence. If men knew when they were to die—if people knew beforehand when their city would be destroyed—if nations knew when dynasties would be overturned. All these are critical junctures, and we venture an opinion that Our Lord has purposely kept the key of future contingent things in His own hands, and will never part with it. It was not His to give as man, and it was not His to reveal as God. Therefore, He justly says: As the Son of God made man, I have not this knowledge so that I could impart it, and therefore I am just to you as if I knew it not.

<sup>1</sup>*Neither the Angels in heaven, nor the Son.*—This would signify that the secret of such a thing did not come within the range of his creature or human knowledge, nor could it, since an Angel could not get it. *How* this is we cannot know.

<sup>2</sup>*Watch and pray.*—The uncertainty of death is a divine ordinance, made for keeping people prepared.

<sup>3</sup>*The porter.*—This is the strong man who ought to give warning when people may be carousing or idling inside and the master approaching. The figure is taken to apply to doctors and priests when they see signs of death in a patient.

<sup>4</sup>*Cock crowing* is about 3 a.m.—the second crowing.

*What I say to you, I say to all:* WATCH.—Most emphatically this is the conclusion to be drawn from the whole discourse. Be ye always ready, freed from mortal sin and adorned with graces. It does not matter then when He comes.

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Peering into futurity is:

- 1st. Against common sense.
- 2nd. Against Catholic teaching.
- 3rd. Against Our Lord's express words.

Uncertainty of time shows us:

- 1st. To watch signs in sickness.
  - 2nd. To mind the soul in time.
  - 3rd. To make *it* safe before the *body*.
-



## CHAPTER XIV.

*The first part of the history of the passion of Christ.*

1. Erat autem pascha et azyma post biduum. Et quærebant summi sacerdotes et scribæ quomodò eum dolo tenerent et occiderent.

2. Dicebant autem : " Non in die festo : " ne fortè tumultus fieret in populo.

3. Et cùm esset Bethaniæ, in domo Simonis leprosi et recumberet, venit mulier habens alabastrum unguenti nardi spicati pretiosi ; et, fracto alabastro, effudit super caput ejus.

4. Erant autem quidam indignè ferentes intrà semetipsos, et dicentes : " Ut quid perditio ista unguenti facta est ?

5. " Poterat enim unguentum istud venundari plùs quàm trecentis denariis, et dari pauperibus." Et fremebant in eam.

6. JESUS autem dixit : " Sinite eam : quid illi molesti estis ? Bonum opus operata est in me :

7. " Semper enim pauperes habetis vobiscum, et cùm vo-

1. Now the feast of the pasch and of the azymys was 'after two days : and the chief priests and the Scribes sought how they might by *some* wile lay hold on him, and kill him.

2. But they said : Not on the festival day, lest there should be a tumult 'among the people.

3. And when he was in Bethania, in the house of Simon the leper, and was at meat, there came 'a woman having an alabaster box of ointment of precious spikenard : and 'breaking the alabaster box, she poured it out upon his head.

4. Now there were some that had indignation within 'themselves, and said : Why was this waste of the ointment made ?

5. For this ointment might have been sold for more than three hundred pence, and given to the poor. And 'they murmured against her.

6. But Jesus said : Let her alone : why do you molest her ? She hath wrought 'a good work upon me.

7. For the poor you have always with you : and whenso-

lueritis potestis illis benefacere:  
me autem non semper habetis.

8. "Quod habuit hæc fecit :  
prævenit ungere corpus meum  
in sepulturam.

9. "Amen dico vobis : ubi-  
cumquè prædicatum fuerit  
Evangelium istud in universo  
mundo, et quod fecit hæc narra-  
bitur in memoriam ejus."

ever you will, you may do  
them good : but me you have  
not always.

8. <sup>8</sup>She hath done what she  
could : she is come beforehand  
to anoint my body for the  
burial.

9. Amen I say to you, where-  
soever <sup>8</sup>this gospel shall be  
preached in the whole world,  
that also which she hath done  
shall be told for a memorial of  
her.

This narrative begins on the Wednesday of Holy Week and takes in an event which occurred on the Friday before, as is the general opinion. Our Lord remained in Jerusalem for the solemnities only, and went to Galilee for the rest of the year. This is why the High Priests were so concerned about how to take Him. Once out of Judea they had no jurisdiction. Judas settled the difficulty.

The history of the Supper in Simon's house is here a *hysteron-proteron* as in S. Matthew. Both bring this event forward because it was during its occurrence that Judas made up his intention of betraying Him. It happened six days previously as S. John tells us. The date and the occasion on which the Passion of Our Lord began are written here.

<sup>1</sup>*After two days*, or on the second day after this ; whichever view is taken of the numbering of the days can be supported by this.

<sup>2</sup>*Among the people*.—Crowds had come from all parts of Judea and the surrounding countries ; and, they had followed the grand procession of the Sunday before. It was a dangerous thing to lay hands on such a prophet.

<sup>3</sup>*A woman*.—We know from S. John that this was Mary Magdalen, the converted sinner, out of whom Our Lord had cast seven devils.

<sup>4</sup>*Breaking the box*.—S. Mark alone mentions this. She did not wish this vessel ever to be used again for a luxurious purpose.

<sup>5</sup>*Themselves*.—Judas alone grumbled according to S. John. The plural may be used for the singular, or the others may have joined him without knowing his drift.

<sup>6</sup>*They murmured.*—A quiet whispering was going on during the anointing.

<sup>7</sup>*A good work.*—She did something for him which no one else thought of doing.

<sup>8</sup>*She hath done.*—The original word here would portend that she has made the greatest sacrifice she was able for Me. She knew, some say, from Himself that He was to die in a few days.

<sup>9</sup>*This Gospel.*—She is preached still in every church and in many sermons.

**Magdalen was :**

1st. A true penitent.

2nd. Gave her best to God.

3rd. Continued so always.

**He who blamed her :**

1st. Betrayed his Master.

2nd. Sold his honour for less than she wasted, seemingly.

3rd. Hung himself.

10. Et Judas Iscariothes, unus de Duodecim, abiit ad summos sacerdotes ut proderet eum illis.

11. Qui, audientes, gavisi sunt, et promiserunt ei pecuniam se daturus. Et quærebat quomodo illum opportunè traderet.

12. Et, primo die azymorum, quando pascha immolabant, dicunt ei discipuli: "Quòd vis eamus et paremus tibi ut manduces pascha?"

13. Et mittit duos ex discipulis suis, et dicit eis: "Ite in civitatem, et occurret vobis homo lagenam aquæ bajulans: sequimini eum;

10. And Judas Iscariot, <sup>1</sup>one of the twelve, went to the chief priests, to betray him to them.

11. And they, <sup>2</sup>hearing it were glad, and promised to give him money. And he sought how he might conveniently betray him.

12. Now <sup>3</sup>on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: Whither wilt thou that we go and prepare for thee to eat <sup>4</sup>the pasch?

13. And he sendeth two of his disciples, and saith to them: Go ye into the city: and there shall meet you <sup>5</sup>a man carrying a pitcher of water; follow him:

14. "Et quocumquē introi-  
erit, dicite domino domūs quia  
Magister dicit: Ubi est refectio  
mea, ubi pascha cum discipulis  
meis manducem?"

15. "Et ipse vobis demon-  
strabit cœnaculum grande, stratum:  
et illuc parate nobis."

16. Et abierunt discipuli ejus,  
et venerunt in civitatem, et  
invenerunt sicut dixerat illis,  
et paraverunt pascha.

14. And wheresoever he shall  
go in, say to the master of  
the house: The Master saith:  
"Where is my refectory, where  
I may eat the pasch with my  
disciples?"

15. And he will show you a  
large dining-room 'furnished:  
and there prepare ye for us.

16. And his disciples went  
their way, and came into the  
city: and they found as he had  
told them: and they <sup>3</sup>prepared  
the pasch.

There is a small expression of S. Mark's here, which seems to be in Judas's favour: "*and they, hearing it, were glad, and promised to give him money.*" At first sight this would seem to be an offer to tempt Judas: but a careful consideration of the text can lawfully bear this paraphrase: Judas would not go straight to sell his Master. No, he would set about it from a pious point of view. He was sick of Him and His opposition to the present customs. In fact, this Galilean ought to be pulled down a bit. He was rapping at the Jews proper, and undermining the influence of the priests. Our theory is that Judas betrayed Our Lord for *spite*, and not for *avarice*; then they promised him money if he would put Him quietly into their power. Judas's love of pelf then got hold of him, and he said: "What will you give me," etc., as in S. Matthew. We venture this as a possible way of accounting for the transaction.

<sup>1</sup>*One of the twelve.*—This is written to show how deep his ingratitude must have been.

<sup>2</sup>*Hearing it were glad.*—They were glad for two reasons: 1st. Because they saw an opportunity of getting Him quietly and without noise into their hands; and 2nd, this was done by one of His own chosen disciples. They must have rejoiced over this special planing of their future rugged way to His death.

<sup>3</sup>*On the first day of the unleavened bread.*—This seems against the Greek theory, only it is reconcilable with what the other Evangelists say.

<sup>4</sup>*The pasch.*—The paschal lamb—Passover.

<sup>5</sup>*A man.*—Peter was one of the two sent.

<sup>6</sup>*Where is my refectory?*—This was arranged before; or, Our Lord put it into their hearts to expect Him.

<sup>7</sup>*Furnished.*—It had the three tables in horseshoe form with all the necessary furniture for such an occasion.

<sup>8</sup>*Prepared the pasch.*—All they had to do was to get the lamb and have it properly cooked. The other surroundings, such as the wild lettuce, the hyssop, the wines and the ordinary supper, were already prepared.

What made the High Priests glad?

1st. One of His own, betrays.

2nd. He is a very mean fellow.

3rd. The job is cheaply done.

What makes all others sad?

1st. To see Our Lord betrayed.

2nd. That done by one of His own.

3rd. By one whom He loved and honoured.

17. *Vespere autem facto, venit cum Duodecim.*

18. *Et discumbentibus eis et manducantibus, ait Jesus: "Amen dico vobis quia unus ex vobis tradet me, qui manducat mecum."*

19. *At illi cœperunt contristari, et dicere ei singulatim: "Numquid ego?"*

20. *Qui ait illis: "Unus ex Duodecim, qui intingit mecum manum in catino."*

21. *"Et Filius quidem Hominis vadit, sicut scriptum est de eo: vœ autem homini illi per quem Filius Hominis tradetur! Bonum erat ei si non esset natus homo ille."*

17. And when evening was come, <sup>1</sup>he cometh with the twelve.

18. And when they were at table, and eating, Jesus saith: Amen I say to you, that <sup>2</sup>one of you who eateth with me shall betray me.

19. But they began to be sorrowful, and to say to him one by one: <sup>3</sup>Is it I?

20. And he said to them: One of the twelve <sup>4</sup>who dippeth his hand in the dish with me.

21. And <sup>5</sup>the Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man <sup>6</sup>shall be betrayed. It were better for him if that man had not been born.

The eating of the Paschal Lamb was a most elaborate affair according to the authorities which have reached us. The ceremonies were as follows :—

1st. The company were over ten and under twenty. 2nd. There were four cups (sometimes five) of good red wine, mixed with a little water, and each one at table drank a little from the same cup, which went round. The *architriclinus*, or master of ceremonies managed to send those cups round at the proper time. 3rd. They all drank a little appetiser, and then washed their hands. 4th. Came unleavened bread and the Paschal Lamb. During the eating of this, they dipped bitter herbs in a dish and ate them. 5th. There was a hymn of some sort, and they all tasted of the second cup of wine. Psalms were sung then, and hands washed. 6th. They ate their usual supper, and drank wine with ceremonies. 7th. Then came something like our dessert. Some say that Our Lord gave the consecrated species here; but, a narrow inspection of the Evangelists will let us see that He drank a loving cup—of which he said, *non bibam amodo de hoc genimine vitis*—before the real consecration came on.

The writer ventures this opinion with many misgivings. He has searched a great many works, and can only find that when the Supper was finished—Paschal Lamb and all—Our Lord instituted the Blessed Sacrament.

It was during the ordinary supper, dippings and so forth, that He spoke in hints, of Judas's intended crime. Of the washing of the feet see S. John xiii.

<sup>1</sup>*He cometh with the twelve.*—It would seem as if the two messengers returned, and said it was all right just before sunset.

<sup>2</sup>*One of you who eateth with me shall betray me.*—This is equivalent to *one of the twelve*. They were all who ate with Him this time.

<sup>3</sup>*Is it I?*—This shows somewhat of a good disposition. We wonder did Peter join, since he had such a good opinion of himself.

<sup>4</sup>*Who dippeth.*—Those near Him could make out who this was. It was a partial revelation. Judas must be almost beside Him. Da Vinci has him three off in his celebrated picture. These old masters worked on very sound ecclesiastical traditions.

<sup>5</sup>*The Son of Man indeed goeth.*—Remark—there is no word of pity or regret for the Son of Man and His sufferings, but all the woe and sadness for the traitor! Dear Lord, this is a lesson.

<sup>o</sup>*Shall be betrayed.*—This is the strongest warning Our Lord gives. Knowing the sequel as we do, we can scarcely fall into the state of excitement in which the Apostles must have been cast at this moment. The announcement had no effect on Judas.

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On a festival, Our Lord :

1st. Observes all the customs.

2nd. Is genial and companionable.

3rd. Drinks a farewell cup before He leaves.

The signs of innocence.

1st. Frightened at the idea of guilt.

2nd. Shocked at its mention.

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*Wickedness.*

3rd. Coolness and steadiness of aim.

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22. Et manducantibus illis, accepit JESUS panem, et benedicens fregit, et dedit eis, et ait: "Sumite: hoc est corpus meum."

23. Et accepto calice, gratias agens, dedit eis, et biberunt ex illo omnes:

24. Et ait illis: "Hic est sanguis meus novi testamenti, qui pro multis effundetur.

25. "Amen dico vobis quia jam non bibam de hoc genimine vitis usque in diem illum cum illud bibam novum in regno DEI."

26. Et, hymno dicto, exierunt in montem Olivarum.

22. And 'whilst they were eating, Jesus took bread, and blessing broke, and gave to them, and said: Take ye, 'this is my body.

23. And having taken the chalice, giving thanks, he gave it to them: and they 'all drank of it.

24. And he said to them: This is my blood of the new testament, 'which shall be shed for many.

25. Amen I say unto you, that I will drink no more of 'this fruit of the vine, until that day when I shall drink it new in the kingdom of God.

26. And when they had 'sung a hymn, they went forth to the mount of Olives.

There is a little difficulty in S. Mark's words: *whilst they were eating*, with regard to the celebration of the Eucharist. It means, whilst they sat at table; or, as we should say, just as the cloth

was removed. Our Lord washed the feet, and then made the first consecration from a new loaf and a flagon of fresh wine.

This loaf was first broken into thirteen pieces—for He partook of it Himself—and then a piece was given each after He had pronounced the words: *Hoc est corpus meum*. The cup He took in His hands, blessed and handed it round (as cups or *meadars* were in those days, for each one to take a sip) having pronounced the words: *Hic est sanguis meus*, or their equivalent, and told them to drink of it every one, so that none should empty it until it came to the last.

The hymn was sung then, and they went out to the Garden of Olives. This is the simple history of the Last Supper.

<sup>1</sup>*Whilst they were eating*.—This does not mean in the middle of the supper, but before they arose from the table.

<sup>2</sup>*This is my body*.—John tells us that this was promised, and they were prepared for it.

<sup>3</sup>*All drank of it*.—This is a *hysteron-proteron* very common with S. Mark and S. Matthew. They did not drink till He told them what it was; or, in other words, consecrated it.

<sup>4</sup>*Which shall be shed*.—That is to say, the very blood that was then circulating in His veins.

<sup>5</sup>*This fruit of the vine*.—The general opinion is that He said these words at the farewell cup, just before the washing of the feet. Those who say He said it after, do not doubt but He named the material in order to tell them what sort of wine should be used in the Eucharist for the future.

<sup>6</sup>*Sung a hymn*.—Some say this was the psalm *In exitu Israel*, commonly sung on these occasions; others, one composed, or an old thanksgiving hymn.

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Preparation for the Eucharist :

1st. Faith—in the Real Presence.

2nd. Trust in Our Lord.

3rd. Charity with all.

Thanksgiving should be always made after Communion before going away.

1st. Respect to the sacred species.

2nd. To realise the gift received.

3rd. Our Lord and His Apostles did so.

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27. Et ait eis JESUS : " Omnes scandalizabimini in me in nocte istà quia scriptum est : *Percutiam pastorem, et dispergentur oves.*

28. " Sed, postquàm resurrexero, præcedam vos in Galilæam."

29. Petrus autem ait illi : " Etsi omnes scandalizati fuerint in te, sed non ego."

30. Et ait illi JESUS : " Amen dico tibi quia tu, hodiè, in nocte hæc, priusquàm gallus vocem bis dederit, ter me es negaturus."

31. At ille ampliùs loquebatur : " Etsi oportuerit me simul commori tibi, non te negabo. " Similiter autem et omnes dicebant.

32. Et veniunt in prædium cui nomen Gethsemani. Et ait discipulis suis : " Sedete hìc, donec orem."

33. Et assumit Petrum et Jacobum et Joannem secum, et cœpit pavere et tædere.

34. Et ait illis : " Tristis est anima mea usquè ad mortem : sustinete hìc et vigilate."

35. Et cùm processisset paululùm, procidit super terram, et orabat ut, si fieri posset, transiret ab eo hora.

36. Et dixit : " Abba Pater, omnia tibi possibilia sunt : transfer calicem hunc à me... Sed non quod ego volo, sed quod tu."

27. And Jesus saith to them : You will all be <sup>1</sup>scandalized in me this night : for it is written : I will strike the shepherd ; and the sheep shall be dispersed.

28. But <sup>2</sup>after I shall be risen again, I will go before you into Galilee.

29. But Peter saith to him : Although all shall be scandalized in thee, <sup>3</sup>yet not I.

30. And Jesus saith to him : Amen I say to thee, to-day, even in this night, before the cock <sup>4</sup>crow twice, thou shalt deny me thrice.

31. But he spoke the more vehemently : Although I should die together with thee, I will not deny thee. And in like manner also <sup>5</sup>said they all.

32. And they come to <sup>6</sup>a farm called Gethsemani. And he saith to his disciples : Sit you here while I pray.

33. And he taketh Peter and James and John with him : and he began to fear, and to be heavy.

34. And he saith to them : My soul is sorrowful even unto death : stay you here, and watch.

35. And when he had gone forward a little, he fell flat on the ground ; and he prayed that, if it were possible, <sup>7</sup>the hour might pass from him :

36. And he said : Abba, Father, all things are possible to thee ; take away this chalice from me : but not what I will, but what thou wilt.

37. Et venit, et invenit eos dormientes. Et ait Petro: "Simon, dormis? non potuisti unâ horâ vigilare?"

38. "Vigilate, et orate, ut non intretis in tentationem: spiritus quidem promptus est, caro verò infirma."

39. Et iterùm abiens oravit, eumden sermonem dicens.

40. Et reversus denuò invenit eos dormientes (erant enim oculi eorum gravati), et ignorabant quid responderent ei.

41. Et venit tertio, et ait illis: "Dormite jam et requiescite."

37. And he cometh, and findeth them sleeping. And he saith to Peter: Simon, sleepest thou? couldst thou not watch one hour?

38. Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but <sup>1</sup>the flesh is weak.

39. And going away again, he prayed, saying the same words.

40. And when he returned, he found them again asleep, (for their eyes were heavy:) and they knew not what to answer him.

41. And he cometh the third time, and saith to them: <sup>2</sup>Sleep ye now, and take rest.

What must have been the disposition of Our Saviour's heart towards Peter and Judas? He knew that one was about to deny Him, and the other to betray Him; and yet He behaved towards them as if nothing was to happen. He gives Judas His body and blood, and He selects Peter to be a special witness of His agony in the garden. Nay more, he upbraids Peter particularly with negligence. Is there not something in it like God's patience with the wicked, and His raining upon the just and the unjust? It would seem so.

<sup>1</sup>*Scandalised*.—This means my suffering to-night will be a stumbling-block to you all.

<sup>2</sup>*After I shall be risen*.—He wishes to keep this prospect before them in order to encourage them.

<sup>3</sup>*Yet not I*.—Peter being the first offers himself as a model, and he wants to prove that he is really beyond all the others.

<sup>4</sup>*Crow twice*.—Between midnight or first cock-crow, and dawn of day or second cock-crow.

<sup>5</sup>*Said they all*.—They echoed Peter's sentiments; but, by running away they sinned none less after all, although Peter's partial staying was to his credit.

<sup>a</sup>*A farm*.—Others say a garden. It was a garden which was part of a farm.

<sup>1</sup>*The hour*.—This meant the event which was coming. His Passion.

<sup>b</sup>*The flesh is weak*.—Our Lord excuses people when no one else would.

<sup>c</sup>*Sleep ye now*.—Most say this is ironical; but there are some who interpret it: Ye can sleep enough by and by, and I shall not be present to disturb your rest.

Self confidence is:

1st. The offspring of pride.

2nd. Prelude to a fall.

3rd. A bitter ingredient in sorrow.

Excuse the sin always.

1st. The sinner may be surprised.

2nd. He may be too weak.

3rd. He may be repentant at once and gain a higher place.

Sufficit venit, hora: ecce filius hominis tradetur in manus peccatorum.

42. "Surgite, eamus: ecce qui me tradet propè est."

43. Et, adhuc eo loquente, venit Judas Iscariothes, unus de Duodecim, et cum eo turba multa cum gladiis et lignis, à summis sacerdotibus et scribis et senioribus.

44. Dederat autem traditor ejus signum eis dicens: "Quemcumque osculatus fuero, ipse est: tenete eum et ducite cautè."

45. Et cum venisset, statim accedens ad eum, ait: "Ave, Ràbbi." Et osculatus est eum.

It is enough: <sup>1</sup>the hour is come: behold, the Son of man shall be betrayed into the hands of <sup>2</sup>sinners.

42. Rise up: <sup>3</sup>let us go. Behold, he that will betray me is at hand.

43. And while he was yet speaking, cometh Judas Iscariot, one of the twelve; and with him a great multitude with <sup>4</sup>swords and staves, from the chief priests, and the Scribes, and the ancients.

44. And he that betrayed him had given them a sign, saying: Whomsoever I shall kiss, that is he: lay hold on him, and <sup>5</sup>lead him away cautiously.

45. And when he was come, immediately going up to him, he saith: Hail, Ràbbi: and <sup>6</sup>he kissed him.

Judas had matured his plans perfectly. He knew well where Jesus was accustomed to spend His nights in prayer. It would be full moon, or nearly so to-night, and yet he has his companions provided with torches for fear of a cloud. He exhorts them, gives them the signal, and seems quite confident in his plans. It is lamentable to think upon the rest. He does succeed in betraying his Master, he has received his reward and might now be able to buy himself a little field and retire from the thriftless life of an Apostle. Alas! all these prospects come to an end. A suicide's death and a miserable eternity are all that await him. Why barter an eternity of happiness for this small satisfaction.

<sup>1</sup>*The hour is come.*—This was the hour long predicted and longed for, although it was so painful when its prospect came nearer.

<sup>2</sup>*Sinners.*—The mob deputed by the priests must have been the very dregs of the populace, who never heard Our Lord preach, never went to the Temple and would do anything for money.

<sup>3</sup>*Let us go.*—Our Lord goes to meet His fate. He might have fled or disappeared, as He did once when they wished to make Him king, but He does not now since He is to be crowned with thorns.

<sup>4</sup>*Swords and staves.*—The haphazard arms which lay about in the ante-chambers or halls of the clerical magnates who deputed them.

<sup>5</sup>*Lead him away cautiously.*—Mind Him well or He will escape. I know by experience, what He can do in that way. Is this the fruit of your knowledge, Judas?

<sup>6</sup>*He kissed him.*—The Evangelists seem to lay special stress upon this performance.

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When troubles await us :

1st. Let us pray.

2nd. Be resigned.

3rd. Meet them manfully.

Traitors nearly always :

1st. Abuse confidence.

2nd. Do it shamefully.

3rd. End badly.

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46. At illi manus iniecerunt in eum, et tenuerunt eum.

47. Unus autem quidam de circumstantibus, educens gladium, percussit servum summi sacerdotis, et amputavit illi auriculam.

48. Et respondens JESUS, ait illis: "Tanquàm ad latronem existis, cum gladiis et lignis, comprehendere me?"

49. "Quotidiè eram apud vos in templo docens, et non me tenuistis: sed ut impleantur Scripturæ."

50. Tunc discipuli ejus, relinquentes eum, omnes fugerunt.

46. But they laid hands on him, <sup>1</sup>and held him.

47. And <sup>2</sup>one of them that stood by, drawing a sword, struck the servant of the chief priest, and cut off his ear.

48. And Jesus, answering, said to them: Are you come out <sup>3</sup>as against a robber, with swords and staves, to apprehend me?

49. I was daily with you in the temple teaching: and you did not lay hands on me. But, that <sup>4</sup>the Scriptures may be fulfilled.

50. Then his disciples, leaving him, <sup>5</sup>all fled away.

The order of the taking of Our Lord prisoner is a little changed here. Perhaps Peter was too much engaged in attacking the servant to attend to what was going on beside him. The matter is more lucidly related in S. John's Gospel, chapter xviii.

Each Evangelist omits some little particular, but they all mention Peter's attack. The wonder is that the High Priest's servants did not attack in return since they had plenty of weapons and the disciples had only two swords among them. It is probable Our Lord's curing the ear of Malchus quieted them, and that the flight of the Apostles made them forget everything except the securing of Our Divine Lord in bonds.

<sup>1</sup>*And held him.*—It would seem as if they were carrying out Judas's instructions too literally, from the fact of Our Lord's remonstrance.

<sup>2</sup>*One of them.*—Peter does not let his name be mentioned here, as it was rather a creditable thing to have attacked the whole crowd with his one rusty blade.

<sup>3</sup>*As against a robber.*—This was the very thing they did. They wanted Him to be ranked with the lowest kind of criminals who would likely have fellow culprits to rescue them.

<sup>4</sup>*The Scriptures.*—All that was written about Him and His sufferings, in the various prophets, has now to be fulfilled. This is why He goes with

them like a lamb to the slaughter. Our Lord calls attention to the reason why He does not escape, and in doing so He uttered what should have prevented the scandal the Apostles took at seeing Him submit to being apprehended.

<sup>5</sup>*All fled away*.—Not one remained. Peter and John came into the cavalcade, safely out of harm's way, after a while.

The first meanness begins here.

- 1st. He is sought for at night.
- 2nd. A company of police is sent for Him.
- 3rd. He is held like a prisoner.

If He did not choose this disgrace, He might have :

- 1st. Given himself up.
- 2nd. Invited their examination.
- 3rd. Defended himself.

51. *Adolescens autem quidam sequebatur eum, amictus sindone super nudo : et tenuerunt eum.*

52. *At ille, rejectâ sindone, nudus profugit ab eis.*

53. *Et adduxerunt JESUM ad summum sacerdotem ; et convenerunt omnes sacerdotes, et scribæ et seniores.*

54. *Petrus autem à longè secutus est eum, usquè intrò in atrium summi sacerdotis ; et sedebat cum ministris ad ignem, et calefaciebat se.*

55. *Summi verò sacerdotes et omne concilium quærebant adversùs JESUM testimonium ut eum morti traderent, nec inveniebant.*

56. *Multi enim testimonium falsum dicebant adversùs eum : et convenientia testimonia non erant.*

51. And <sup>1</sup>a certain young man followed him, having a linen cloth cast about his naked *body* : and they laid hold on him.

52. But he, casting off the linen cloth, fled from them <sup>2</sup>naked.

53. And they brought Jesus to <sup>3</sup>the high priest : and all the priests, and the Scribes, and the ancients, were assembled together.

54. And Peter followed him afar off, even into the palace of the high priest : and he sat <sup>4</sup>with the servants at the fire, and warmed himself.

55. And the chief priests and all the council sought for evidence against Jesus, that they might put him to death : <sup>5</sup>and they found none.

56. For many bore false witness against him : and their evidence did not agree.

57. Et quidam, surgentes, falsum testimonium ferebant adversus eum, dicentes :

58. "Quoniam nos audivimus eum dicentem : *Ego dissolvam templum hoc manu factum, et per triduum aliud non manu factum ædificabo.*"

59. Et non erat conveniens testimonium illorum.

57. And <sup>4</sup>some, rising up, bore false witness against him, saying :

58. We heard him say : I will destroy this temple <sup>1</sup>made with hands ; and within three days I will build another not made with hands.

59. And their witness <sup>2</sup>did not agree.

There is a difference of opinion, not likely to be settled, amongst commentators on the sacred text, both as to who this young man was, and what sort of a thing the *sindon* was. Speculations as to his identity are next to useless. He could not be one of the Apostles, because they had *all* run away. The most probable opinion is that he was a young man in the house to which the garden belonged, who heard the row underneath, and jumped out of bed to see what was the matter. Devotion or curiosity urged him to follow. The *sindon* was either a sheet or a tunic or light overcoat. As he had nothing under it, we must take it to be a night shirt, very easily got rid of, since he was able to slip the thing off and get away from the soldiers. If the Apostles remained, they would have been taken.

<sup>1</sup>*A certain young man.*—Some say it was S. James, and some S. John. James wore the priest's ephod it is said. Those who think it was one or either, make out that he came prepared to run in case they laid hands on him. As John was at the high priest's house before them it is not likely it was *he*.

<sup>2</sup>*Naked.*—This is our reason for concluding the *sindon* must have been the night shirt, or perhaps the wrapper in which he lay for his night's rest. They do not care about beds in semi-tropical countries, except in case of illness.

<sup>3</sup>*The high priest.*—The names are not given here.

<sup>4</sup>*With the servants.*—These servants were not of the very best condition when they could be out at that hour chatting with the soldiers and accusing Apostles.

<sup>5</sup>*And they found none.*—Even these, with their false witnesses, could not find a cause against Our Lord.

<sup>6</sup>*Some.*—These may have been priests, because they alone sat. The rest stood.

<sup>1</sup>*Made with hands.*—Even if He made this boast, as they thought, it ought not to convict Him.

<sup>2</sup>*Did not agree.*—It was not easy for them.

This was bad company.

1st. The young man ran away.

2nd. Peter joined it without reason.

3rd. Our Lord had to go through it by the will of God.

False accusations come :

1st. From malice or spite.

2nd. From hatred or disappointment.

3rd. From sheer lying.

60. Et exsurgens summus sacerdos in medium, interrogavit JESUM dicens: "Non respondes quidquam ad ea quæ tibi obijciuntur ab his?"

61. Ille autem tacebat, et nihil respondit. Rursùm summus sacerdos interrogabat eum, et dixit ei: "Tu es Christus, Filius DEI benedicti?"

62. JESUS autem dixit illi: "Ego sum: et videbitis Filium Hominis sedentem à dextris virtutis DEI, et venientem cum nubibus cœli."

63. Summus autem sacerdos, scindens vestimenta sua ait: "Quid adhuc desideramus testes?"

64. "Audistis blasphemiam: quid vobis videtur?" Qui omnes condemnauerunt eum esse reum mortis.

60. And the high priest, rising up in the midst, asked Jesus, saying: 'Answerest thou nothing to the things that are laid to thy charge by these men?'

61. But he <sup>2</sup>held his peace, and answered nothing. Again the high priest asked him, and said to him: 'Art thou the Christ, the son of the blessed God?'

62. And Jesus said to him; I am: and <sup>4</sup>you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven.

63. Then the high priest, rending his garments, saith: 'What need we any farther witnesses?'

64. You have heard the blasphemy. What think you? And they all condemned him to be <sup>6</sup>guilty of death.



65. Et cœperunt quidam con-  
spuere eum, et velare faciem  
ejus, et colaphis eum cœdere, et  
dicere ei: "Prophetiza!" et  
ministri alapis eum cœdebant.

65. And some began to spit  
on him, and to cover his face,  
and to buffet him, and to say to  
him: Prophesy: and the ser-  
vants struck him with the palms  
of their hands.

This was an informal assembly, which only committed a man for trial. It was like a magistrate in *banco*, a coroner or a grand jury. The high priest was not vested in his sacerdotal robes, but merely in his ordinary attire. The formal assembly was holden early next morning.

However, enough is seen here to know how things would turn out. The rending of garments only took place when something dreadful happened, such as the captivity, death or mutilation of a near friend. The high priest being zealous for the law must weep, groan and rend his garments when he hears a blasphemy.

<sup>1</sup>*Answerest thou nothing?*—He said something, *once only*, according to another Evangelist, and was struck upon the face for it.

<sup>2</sup>*Held His peace.*—There was no use in trying to change their opinion of Him, and He wished to set us an example.

<sup>3</sup>*Art Thou the Christ, the Son of the blessed God?*—This form is put with an adjuration in S. Matthew. He now is called upon formally, and speaks confessing His Divinity, whereat, of course, they are scandalised.

<sup>4</sup>*You shall see the Son.*—He puts before them a scene in which each one now judging Him is soon to figure. Their judgment after death.

<sup>5</sup>*What need we?*—*Habemus confitentem reum.* The matter is settled at once.

<sup>6</sup>*Guilty of death.*—What had He done? He confessed the truth and this they thought a blasphemy. Did they? It is very doubtful that they did; but they had a plausible excuse and that was all they wanted.

<sup>7</sup>*Buffet him.*—The servants, finding Him degraded, amuse themselves during the remainder of the night by making game of the Lord of Heaven.

He was silent:

- 1st. When wrongfully ac-  
cused.
- 2nd. When wrongfully  
judged.
- 3rd. When mocked and buf-  
feted.

He spoke:

- 1st. When he could instruct.
- 2nd. When Charity required  
it.
- 3rd. When Faith was con-  
cerned.

66. Et cùm esset Petrus in atrio deorsùm, venit una ex ancillis summi sacerdotis ;

67. Et, cùm vidisset Petrum calefacientem se, aspiciens illum, ait : " Et tu cum JESU Nazareno eras."

68. At ille negavit dicens : " Neque scio neque novi quid dicas." Et exiit foràs, ante atrium, et gallus cantavit.

69. Rursùs autem, cùm vidisset illum ancilla, cœpit dicere circumstantibus : " Quia hic ex illis est."

70. At ille iterùm negavit. Et post pusillum rursùs, qui astabant dicebant Petro : " Verè ex illis es, nam et Galilæus es."

71. Ille autem cœpit anathematizare et jurare " Quia nescio hominem istum quem dicitis."

72. Et statim gallus iterùm cantavit. Et recordatus est Petrus verbi quod dixerat ei JESUS : " Priusquàm gallus cantet bis, ter me negabis." Et cœpit flere.

66. Now when Peter was 'in the court below, there cometh one of the maid-servants of the high priest :

67. And when she had seen Peter warming himself, looking on him, she saith : " Thou also wast with Jesus of Nazareth."

68. But he denied, saying : I neither know nor understand what thou sayest. And he 'went forth before the court, and the cock crew.

69. And again a maid-servant, seeing him, began to say to the standers-by : This is one of them.

70. But he 'denied again. And after a while they that stood by said again to Peter : Surely thou art one of them : for thou art also a Galilean.

71. But 'he began to curse and to swear, *saying* : I know not this man of whom you speak.

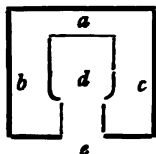
72. And immediately 'the cock crew again. And Peter remembered the word that Jesus had said to him : Before the cock crow twice, thou shalt deny me thrice. 'And he began to weep.

S. Mark's account of Peter's denial ought to be relied on as he had it from the Apostle's own lips.

His first denial was before midnight (as he was warming his hands over the fire which was lighted in the yard), and made at the words of the maid servant. He went out then and came back again ; another maid, doing duty as portress, tells those about that Peter is one of Our Lord's followers. He is taxed with this by a whole lot seemingly, and denies a second time. The third denial

*recorded* is made to a number of them. He may have denied several times, but at this third one—when he was cursing and swearing, the cock crew a second time.

<sup>1</sup>*In the court below.*—Eastern houses are built thus : *b* is where Our Lord is mocked, *c* is where the soldiers are assembled, *a* is where the Council is to assemble, *d* is where Peter is at the fire, and *e* is the gate where the portress is watching.



<sup>2</sup>*Thou also wast.*—Some old commentator suggests that this girl was related to Malchus, and heard of Peter's attempt on his life.

<sup>3</sup>*Went forth.*—He went out at the gate *e*, but was not yet converted.

<sup>4</sup>*Denied again.*—On his way in, when the new portress spoke of him to the others, and some one of those received the second denial.

<sup>5</sup>*He began.*—Just then he remembered Our Lord's words, because Our Lord looked at him, as He was pretty near to him, and brought His words to his mind.

<sup>6</sup>*The cock crew.*—This cock-crow must have been about dawn. The Council was now assembling, and that is the reason why Peter returned before his second and third denials. He wanted to see the end.

<sup>7</sup>*And he began to weep.*—Poor man ! he did, and never left off whilst in the flesh.

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Bad company:

- 1st. Speaking bad language.
- 2nd. Making accusations.
- 3rd. Leading into temptation.

Peter's penance was :

- 1st. Immediate.
  - 2nd. Heartfelt.
  - 3rd. Thorough in manner and time.
-

## CHAPTER XV.

*The continuation of the history of the passion.*

1. Et confestim manè, consilium facientes summi sacerdotes cum senioribus et scribis et universo concilio, vincientes JESUM, duxerunt et tradiderunt Pilato.

2. Et interrogavit eum Pilatus: "Tu es rex Judæorum?" At ille, respondens, ait illi: "Tu dicis."

3. Et accusabant eum summi sacerdotes in multis.

4. Pilatus autem rursùm interrogavit eum dicens: "Non respondes quidquam? Vide in quantis te accusant."

5. JESUS autem ampliùs nihil respondit, ità ut miraretur Pilatus.

1. And straightway in the morning the chief priests, holding a consultation with the ancients, and the Scribes, and the whole council, <sup>1</sup>bound Jesus, and led him away, and delivered him <sup>2</sup>to Pilate.

2. And Pilate asked him: Art thou the <sup>3</sup>King of the Jews? But he, answering, saith to him: Thou sayest *it*.

3. And the chief priests accused him <sup>4</sup>in many things.

4. And Pilate again asked him, saying: <sup>5</sup>Answerest thou nothing? behold, in how many things they accuse thee.

5. But Jesus still answered nothing; so that Pilate <sup>6</sup>wondered.

The authorities lost no time in bringing this matter to a conclusion. The great Sabbath would commence at sunset on that day, and their work must be over before then. They start at day-break, and there is a full council called together.

The High Priests, Chief Priests, Scribes, and the whole Council are assembling at the house of Caiaphas; some say near the Temple.

Peter is sitting on a stone weeping.

Judas is arranging the rope for his own destruction.

The rest of the Apostles are cowering somewhere, and Jesus is conducted before the Council.

This was the position as the sun arose over Jerusalem on the first Good Friday.

The Council merely approved of the decision come to the night before, and bind and bring Jesus to Pilate.

<sup>1</sup>*Bound Jesus.*—It appears that He was bound in the garden, yet He put forth His hand to cure the servant's ear, and this is the first we read of His binding.

<sup>2</sup>*To Pilate.*—They had not now the power of life and death, although they often took lives (S. Stephen's for instance) without it. They wished to have Jesus condemned in this public way in order to appease His admirers.

<sup>3</sup>*King of the Jews ?*—Pilate knows nothing about their blasphemies and laws, but he merely wishes to know if Our Lord means to set up a kingdom against Cæsar.

<sup>4</sup>*In many things.*—S. Luke give those accusations, xxiii. 2.

<sup>5</sup>*Answerest thou nothing ?*—Pilate was accustomed to people who not only defended themselves eloquently, but hired others to help them. Our Lord does not defend nor ask for a defence.

<sup>6</sup>*Wondered.*—This might arise from what is said in the last paragraph, but it is more likely that some supernatural light came to him, for he endeavoured to release Our Lord from thenceforth.

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The perfect hypocrites :	Pilate is :
1st. Pretend their crime was zeal for God.	1st. Bewildered at the number of crimes alleged.
2nd. All the Council approved.	2nd. Surprised at finding none proved.
3rd. They must get a legal sanction.	3rd. Wondering at the whole scene.

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6. Per diem autem festum, solebat dimittere illis unum ex vinctis, quemcumque petissent.	6. Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded.
7. Erat autem qui dicebatur Barabbas, qui cum seditiosis	7. And there was one called Barabbas, who was put in prison

erat vinctus, qui in seditione fecerat homicidium.

8. Et cū ascendisset turba, cœpit rogare, sicut semper faciebat illis.

9. Pilatus autem respondit eis et dixit: "Vultis dimittam vobis regem Judæorum?"

10. Sciebat enim quōd per invidiam tradidissent eum summi sacerdotes.

11. Pontifices autem concitaverunt turbam ut magis Barabam dimitteret eis.

12. Pilatus autem, iterū respondens, ait illis: "Quid ergō vultis faciam regi Judæorum?"

13. At illi iterū clamaverunt: "Crucifige eum!"

14. Pilatus verō dicebat illis: "Quid enim mali fecit?" At illi magis clamabant: "Crucifige eum!"

with seditious men, who in the sedition had committed<sup>2</sup>murder.

8. And when the multitude<sup>3</sup>was come up, they began to desire what he always had done to them.

9. And Pilate answered them, and said: Will you that I release to you the 'King of the Jews?

10. For he knew that the chief priests had delivered him up<sup>4</sup>through envy.

11. But the chief priests moved the people, that he should rather release Barabbas to them.

12. And Pilate, again<sup>5</sup>answering, saith to them: What will you then that I do to the King of the Jews?

13. But they again cried out: 'Crucify him.

14. And Pilate saith to them: Why, <sup>6</sup>what evil hath he done? But they cried out the more: Crucify him.

Some who imagine that Pilate was not in earnest about releasing our Lord, must have overlooked S. Mark's brief narrative.

Pilate did try, for he asked the people might he not release Jesus their King. He put the petition into their mouths and they would likely have called for Him only that, as S. Mark observes, *the Chief Priests moved the people that he should rather release Barabbas to them.*

That Pilate was weak, unjust, faltering and vacillating is clear enough; but that he was only pretending, is not fairly inferable from the text of S. Mark.

<sup>1</sup>*He was wont.*—This was an old custom which the Jews retained in memory of the first Passover. It was only on that festival the privilege was exercised.

<sup>3</sup>*Murder.*—SS. Mark and Luke mention that he was guilty of murder as well as sedition. There must have been something to distinguish him from his companions and make him notorious.

<sup>3</sup>*Was come up.*—The people happened to hear the news, and of course a crowd soon assembled. The priests and all were outside. They would not enter the house of Pilate, because they wanted to keep undefiled ; until they ate the Pasch. The time for this would last until evening.

<sup>4</sup>*King of the Jews.*—Pilate gives him this title always. He even put it on the cross.

<sup>6</sup>*Through envy.*—He saw at once that it was the doing of the priests.

<sup>6</sup>*Answering.*—That is, beginning to speak again.

<sup>7</sup>*Crucify him.*—This was the most ignominious sort of death they could think of at the time.

<sup>8</sup>*What evil hath he done ?*—Pilate cannot imagine why the people are now as bad as the priests.

Influence for good :

- 1st. Comes from innocence.
- 2nd. Produces happiness.
- 3rd. Extends widely and for ever.

Influence for evil :

- 1st. Is the devil's prompting.
- 2nd. Produces evil.
- 3rd. If good come, it is not intended.

15. Pilatus autem, volens populo satisfacere, dimisit illis Barabbam, et tradidit JESUM, flagellis cæsum, ut crucifigeretur.

16. Milites autem duxerunt eum in atrium prætorii, et convocabant totam cohortem :

17. Et induunt eum purpurâ, et imponunt ei, plectentes, spinæ coronam.

18. Et cœperunt salutare eum : " Ave, Rex Judæorum ! "

15. So Pilate, being willing <sup>1</sup>to satisfy the people, released to them Barabbas ; and delivered up Jesus, <sup>2</sup>when he had scourged him, to be crucified.

16. And the soldiers led him into <sup>3</sup>the court of the palace : and they call together the whole band.

17. And they clothe him with purple : and plating <sup>4</sup>a crown of thorns, they put it upon him.

18. And they began to salute him : Hail, <sup>5</sup>King of the Jews

19. Et percutiebant caput ejus arundine, et conspuebant eum, et ponentes genua adorabant eum.

20. Et, postquam illuserunt ei, exuerunt illum purpurâ, et induerunt eum vestimentis suis, et educunt illum ut crucifigerent eum.

19. And they struck his head with a reed : and they did spit on him ; and bowing their knees, they 'worshipped him.

20. And after they had mocked him, they took off the purple from him, and put 'his own garments on him : and they led him out to crucify him.

Pilate is now contending with his conscience and an inflamed multitude. They, demanding Our Lord's crucifixion, and he, trying to please them and yet not crucify Him. This goes on for a long time. He gives Him to be scourged, He is sent to Herod, He is mocked by the soldiers, He is shown with the *ECCE HOMO*, all before the final sentence is pronounced ; but the people can see very well which way Pilate is being swayed.

Either SS. Matthew and Mark use a *hysteron-proteron* (which both very often do), or they pass by the scourging, and mention it merely in a casual way.

<sup>1</sup>*To satisfy*.—The people soon perceived this, and therefore urged their will upon the weak governor.

<sup>2</sup>*When he had scourged Him*.—*Flagellatum* and *flagellis cæsum* mean, not that the scourging was preparatory to the Crucifixion and included in the sentence ; but that this deed had been done. These two Evangelists do not say when or where. S. Luke does not mention the scourging at all.

<sup>3</sup>*The court*.—The open space or outside square.

<sup>4</sup>*A crown of thorns*.—To make the mockery the more cruel and poignant.

<sup>5</sup>*King of the Jews*.—The ineffable scorn of this !

<sup>6</sup>*Worshipped Him*.—They went through the external ceremonies for a King, and accompanied them with blows, etc.

<sup>7</sup>*His own garments*.—The people were to know Him, and the soldiers must have their perquisites.

Our Lord :

- 1st. Crowned with thorns.
- 2nd. Scourged and bleeding.
- 3rd. Mocked and spat upon.
- 4th. Bears all patiently.
- 5th. He is a real king.
- 6th. Is innocent.

His followers :

- 1st. Ornamental headgear.
- 2nd. Soft and luxurious.
- 3rd. Standing on dignity.
- 4th. Resent the least thing.
- 5th. Wretched sinners.
- 6th. Are guilty.



21. Et angariaverunt præter-euntem quempiam, Simonem Cyrenæum, venientem de villâ, patrem Alexandri et Rufi, ut tolleret crucem ejus.

22. Et perducunt illum in Golgotha locum, quod est interpretatum *Calvariæ locus*.

23. Et dabant ei bibere myrrhatum vinum, et non accepit.

24. Et, crucifigentes eum, dividerunt vestimenta ejus, mittentes sortem super eis, quis quid tolleret.

25. Erat autem hora tertia: et crucifixerunt eum.

21. And they forced one Simon of Cyrene who passed by, <sup>1</sup>coming out of the country, the father of <sup>2</sup>Alexander and of Rufus, to take up his cross.

22. And they bring him into a place *called* <sup>3</sup>Golgotha, which, being interpreted, is, The place of Calvary.

23. And they gave him to drink <sup>4</sup>wine mingled with myrrh: but he took it not.

24. And crucifying him, they divided his garments, casting lots upon them, <sup>4</sup>what every man should take.

25. And it was <sup>6</sup>the third hour, and they crucified him.

The journey to Calvary is more minutely described by S. John. The few points which S. Mark alludes to are sufficient to give us a notion of the scene. *They* signifies the chief actors in the drama—the chief priests and the Roman soldiers. The cross is carried by another in order that His life may not become extinct before the Crucifixion, and His draught of sustenance declined, His being nailed to a gibbet in a public place, His garments being cast lots for, and the hour of the deed, accurately show the *animus* of His persecutors, and the envenomed nature of the chalice of sufferings they prepared for Him.

The time of the Crucifixion was close upon noon, so that the sun shone down fiercely until wrapped in supernatural darkness.

<sup>1</sup>*Coming out of the country.*—It should be a villa or a country house. Only two Evangelists mention this circumstance. It shows that Simon was not one of the howling crowd, only was met by them accidentally.

<sup>2</sup>*Alexander and Rufus.*—Greek and Latin. This was common enough at that time. S. Mark is the only one of the Evangelists who mentions the sons of Simon.

<sup>3</sup>*Golgotha.*—The place of a skull and skulls.

<sup>4</sup>*Wine mingled with myrrh.*—There is a difference of opinion as to whether this was given Our Lord for His comfort or for His greater pain.

The former is the more probable; because it was the custom to do so, and because He declined it when He wished to suffer without human alleviation.

<sup>1</sup>*What every man should take.*—The cloak, being square, was divided into four parts, and the tunic was cast lots for.

<sup>2</sup>*The third hour.*—This hour (three hours long according to our time), began at nine o'clock and ended at noon.

Like Simon :

1st. We meet a cross when we least expect it.

2nd. Better take it with a good grace.

3rd. Carry it cheerfully.

Our Lord's Crucifixion was :

1st. Shameful—exposure.

2nd. Painful—Nails.

3rd. Tearful—Friends looking on.

26. *Erat titulus causæ ejus inscriptus: "Rex Judæorum."*

27. *Et cum eo crucifigunt duos latrones, unum à dextris et alium à sinistris ejus.*

28. *Et impleta est Scriptura quæ dicit: Et cum iniquis reputatus est.*

29. *Et prætereuntes blasphemabant eum, moventes capita sua et dicentes: "Vah! qui destrius templum DEI, et in tribus diebus reædificas:*

30. *"Salvum fac te metipsum, descendens de cruce!"*

31. *Similiter et summi sacerdotes, illudentes, ad alterutrum cum scribis dicebant: "Alios salvos fecit: seipsum non potest salvum facere,*

26. And the inscription of his cause was written over, <sup>1</sup>THE KING OF THE JEWS.

27. And with him they crucify <sup>2</sup>two thieves, the one on his right hand, and the other on his left.

28. And the Scripture was fulfilled which saith: And with the wicked he was reputed.

29. And they that passed by <sup>3</sup>blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days <sup>4</sup>buildest it up again;

30. Savethyself, coming down from the cross.

31. In like manner also the chief priests with the Scribes mocking, said one to another: <sup>5</sup>He saved others; himself he cannot save.

32. "Christus, rex Israel, descendant nunc de cruce, ut videamus et credamus." Et qui cum eo crucifixi erant conviciabantur ei.

32. Let Christ the King of Israel come down now from the cross, that we may see and believe. And <sup>6</sup>they that were crucified with him reviled him.

The work was completed now as far as the enemies of Our Lord could do so. They degraded Him, accused Him falsely, condemned Him, saw Him maltreated, scourged, crowned with thorns and bearing His cross. He is nailed to it, raised up on it, and hangs there expiring. Are they satisfied? No: They exult with fiendish delight. Here is the man who condemned them and their practices, who had almost ruined their trade. He cured people forsooth! Let him cure himself now! They had gained a complete victory, in the eyes of the world, and Our Lord was extinguished for ever! Oh human wisdom!

<sup>1</sup>**THE KING OF THE JEWS.**—This was not the full title. S. John gives it. Many say Pilate put this on to spite the Jews, and that was why he would not alter it.

<sup>2</sup>**Two thieves.**—These were likely Barabbas's companions, as we do not hear of there being more than one prison.

<sup>3</sup>**Blasphemed.**—Whether they used any words directly blaspheming God or blaspheming Him through insulting His Son does not appear.

<sup>4</sup>**Buildest.**—He did the very thing they challenged Him to do; but not in their way. He built Himself up glorious and immortal after death.

<sup>5</sup>**He saved others.**—This they admit. In the midst of all this how beautiful are Our Lord's words, recorded by S. Luke. **FATHER FORGIVE THEM.**

<sup>6</sup>**They.**—This is using the plural for the singular, or else we can explain them, as some of the old Greek Fathers do; by saying that the good thief joined his comrade first, but was changed in a moment.

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Degrees of mockery:  
 1st. The passers-by mock Him.  
 2nd. The scribes and priests.  
 3rd. The very culprits.

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In the mockeries we find:  
 1st. Confession of His power.  
 2nd. Unconscious prophecy of Resurrection.  
 3rd. His real title overhead.

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33. Et, factâ horâ sextâ, tenebræ factæ sunt per totam terram, usquè in horam nonam.

34. Et, horâ nonâ, exclamavit JESUS voce magnâ, dicens: "Eloi, eloi, lamma sabacthani?" quod est interpretatum: DEUS meus, DEUS meus, utquid dereliquisti me?

35. Et quidam de circumstantibus, audientes, dicebant: "Ecce Eliam vocat."

• 36. Currrens autem unus et implens spongiam aceto circumponensque calamo, potum dabat ei, dicens: "Sinite, videamus si veniat Elias ad deponendum eum."

37. JESUS autem, emissa voce magna, expiravit.

33. And when 'the sixth hour was come, there was darkness over the whole earth until the ninth hour.

34. And at 'the ninth hour Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, my God, why hast thou 'forsaken me?

35. And some of the standers-by, hearing, said: Behold, he calleth 'Elias.

36. And one running and filling a sponge with 'vinegar, and putting it upon a reed, gave him to drink, 'saying: Stay, let us see if Elias will come to take him down.

37. And Jesus having cried out with a 'loud voice, gave up the ghost.

The darkness which shrouded the earth at the death of the Son of God began about noon and continued for three hours. Little was seen in the dimness of people's vision and little was heard, save the insults of enemies and the few words which He uttered. His friends were too grieved to speak. The cry of a broken heart of a poor loving child, drowned in a sea of anguish by a kind father, broke forth from His lips and has been recorded by two of His followers. We said in S. Matthew, chapter xxvii. what we thought of this exclamation. He is only insulted afresh as He utters it and having uttered one other loud cry—which converts the centurion—He closes his eyes to all disagreeable objects and all his other senses to possible pains and torments.

<sup>1</sup>*The sixth hour.*—This was just mid-day. Our Lord was not a very long time crucified just then. He looked towards the west and the sun came down upon his left side until the darkness intervened.

<sup>2</sup>*The ninth.*—This was about three o'clock in the afternoon. The loud voice is not so distinctly recorded here. *Eli Eli* is Hebrew, but *Eloi Eloi* is not. Some say it was the Syro-Chaldaic of that time.

<sup>3</sup>*Forsaken me.*—Withdrawn all comfort from and left me to bear this fearful agony without succour. So our sins deserved.

<sup>4</sup>*Elias.*—This was a Greek, or Hellenist who did not understand the language, but took one sound for another. He could mock though, notwithstanding.

<sup>5</sup>*Vinegar.*—This was the thin sharp wine given to poor people and common soldiers.

<sup>6</sup>*Saying.*—This would seem to be singular and uttered by him who put up the reed. S. Matthew has it in the plural as if said by other bystanders.

<sup>7</sup>*Loud voice.*—This was the extraordinary part of it which converted the officer. A loud voice in prayer from an exhausted man.

The darkness represents the world :

1st. It hid Our Lord's torture from view.

2nd. It made men blind to the cross.

3rd. It concealed misdeeds.

Our Lord's groan was mocked :

1st. With the vinegar.

2nd. With His being supposed to call for help.

3rd. As no help came they laughed.

38. Et velum templi scissum est in duo, à summo usquè deorsum.

39. Videns autem centurio, qui ex adverso stabat, quia sic clamans expirâsset, ait : " Verè hic homo Filius DEI erat."

40. Erant autem et mulieres de longè aspicientes, inter quas erat Maria-Magdalene, et Maria Jacobi-Minoris et Joseph mater, et Salome ;

38. And <sup>1</sup>the veil of the temple was rent in two, from the top to the bottom.

39. And <sup>2</sup>the centurion who stood over against him, seeing that crying out in this manner he had given up the ghost, said : Indeed this man was <sup>3</sup>the Son of God.

40. And there were also women looking on <sup>4</sup>afar off : among whom was Mary Magdalene, and <sup>5</sup>Mary the mother of James the less, and of Joseph, and Salome :

41. Et cū esset in Galilæa, sequebantur eum, et ministrabant ei; et aliæ multæ quæ simul cum eo ascenderant Jerusalem.

41. Who also, when he was in Galilee, followed him, and ministered to him, and many other women that came up<sup>7</sup> with him to Jerusalem.

The immediate effects of Our Lord's death are not given so fully by S. Mark as they are by S. Matthew. S. Mark confines himself to the fact that the precious veil of the Temple, made of such beautiful material and containing so many colours, was rent from top to bottom. The centurion (other Evangelists speak of his companions), who seemed to be on guard, and who likely certified His death to Pilate, and watched Him on the cross, confessed His Divinity. The Evangelist then speaks of several holy women, who had known Him in Galilee, were now come to Jerusalem for the Pasch, and sat at a distance to watch the end. Peter, who tells Mark all this, and must have been somewhere in the distance, only recognises Mary Magdalene, Mary the mother of James the less, and Salome the mother of James and John. He was not near enough to see the Blessed Virgin. The darkness was too great to see much farther than one's shadow at the time.

<sup>1</sup>*The veil of the Temple.*—This was a sign that the Old Law was merged into the New. Its protection was no more. Its saints were conversing, at the moment, with Our Lord in limbo.

<sup>2</sup>*The centurion.*—He was vanquished by that divine light which always shone out of Our Lord's humiliations.

<sup>3</sup>*The Son of God.*—The great question for which He suffered was this: ART THOU THE SON OF GOD? This is the cardinal question, and Pilate and the rest made it a capital one. An intelligent man, like this centurion, who saw all, did his mere official duty, heard the thief and the deriders, and kept his mind to himself, went off at once among those who smote their breasts and confessed his faith.

<sup>4</sup>*Afar off.*—S. John says Magdalen was near. She may have come near and gone back afterwards to the others.

<sup>5</sup>*Mary the mother of James.*—There is some dispute about this Mary and this James. Some say she was not the mother of James and Simon, but the wife of a certain James. The question is not worth the disquisitions, and cannot now be settled.

<sup>6</sup>*In Galilee.*—Several followed Him then, and did all that servants might do, through sheer devotion.

<sup>7</sup>*With Him to Jerusalem.*—They came for the Pasch.

The witnesses of His death were :

- 1st. His poor mother.
- 2nd. His beloved disciple.
- 3rd. The friendly women.
- 4th. His guards.

The effects were at once :

- 1st. To convulse the earth.
- 2nd. To clear away the darkness.
- 3rd. To make the dead live again.
- 4th. To convert the hard-hearted.

42. Et cùm jàm serò esset factum (quia erat parasceve, quod est ante sabbatum),

43. Venit Joseph ab Arimathea, nobilis decurio, qui et ipse erat expectans regnum DEI, et audacter introivit ad Pilatum et petiit corpus JESU.

44. Pilatus autem mirabatur si jàm obiisset. Et, accersito centurione, interrogavit eum si jàm mortuus esset.

45. Et cùm cognovisset à centurione, donavit corpus Joseph.

46. Joseph autem, mercatus sindonem, et, deponens eum, involvit sindone, et posuit eum in monumento quod erat excisum de petrâ, et advolvit lapidem ad ostium monumenti.

47. Maria autem Magdalene et Maria Joseph aspiciebant ubi poneretur.

42. And when evening was now come, (because it was the <sup>1</sup>Parasceve, that is, the day before the Sabbath,)

43. Joseph of Arimathea, <sup>2</sup>a noble councillor, who was also himself looking for the kingdom of God, came, and went in boldly to Pilate, and <sup>3</sup>begged the body of Jesus.

44. But Pilate <sup>4</sup>wondered that he should be already dead. And sending for <sup>5</sup>the centurion, he asked him if he were already dead.

45. And when he had <sup>6</sup>understood it by the centurion, he gave the body to Joseph.

46. And Joseph, buying fine linen, and taking him down, wrapped him up in the <sup>7</sup>fine linen, and laid him in a sepulchre which was hewed out of a rock ; and he rolled a stone to the door of the sepulchre.

47. And Mary Magdalene and Mary *the mother* of Joseph <sup>8</sup>held where he was laid.

The preparations for our Lord's burial were made very speedily. Joseph of Arimathea (who was a member of the Sanhedrim) and

Nicodemus arranged between them to see the matter done before the sun set. The former was a rich man, in a good position, and therefore could go boldly to the authorities, and demand what others had to beg. There was no one else to look to the last honours to our Lord's sacred Body, which would have been cast into a common grave with those of the thieves, if it were not for His hidden and unknown friends, if not yet declared followers.

Our Lady knew that all these things were prearranged. When the other women set about buying spices, and mistaking gardeners, making mistakes, and getting frightened, she sat quietly and sadly in the *cenaculum* till His glorified humanity came to greet her.

<sup>1</sup>*Parasceve*.—This literally means a *preparation*, and reason of its use here is, that on Friday evening the Jews *prepare* all the food they have to eat on Saturday or the Sabbath.

<sup>2</sup>*A noble councillor*.—A *Decurion* was something like an army captain ; but in civil life he would be a magistrate, and a man of great importance in his own town—especially if he were rich. Joseph had all these qualities, or he could not have managed the affair.

<sup>3</sup>*Begged*.—This is the worst translated word in the whole New Testament. *Begged* indeed ! Went in *boldly* to beg ! Why was he not kicked out ? *Demanded or asked for*, is the proper rendering.

<sup>4</sup>*Wondered*.—Crucified people lived for days, and were fed upon the crosses by their friends. The legs of the thieves had to be broken. Our Lord died because He willed it.

<sup>5</sup>*The centurion*.—This was the convert, because we do not hear of any other being present.

<sup>6</sup>*Understood it*.—Having been assured thereof.

<sup>7</sup>*Fine linen*.—This was the *sinclon* of which see chapter xiv. 52.

<sup>8</sup>*Beheld*.—There were plenty of witnesses friendly and inimical, to look at the funeral and see the stone sealed.

In death :

1st. The body is at the disposal of others.

2nd. The shroud must be given us.

3rd. What do possessions profit then ?

Rich men can use their riches well by :

1st. Succouring the poor.

2nd. Interceding for the persecuted.

3rd. Burying the dead.



## CHAPTER XVI.

*Christ's resurrection and ascension.*

1. Et cùm transisset sabbatum, Maria-Magdalene et Maria Jacobi et Salome emerunt aromata ut venientes ungerent JESUM.

2. Et valdè manè, unâ sabbatorum, veniunt ad monumentum, orto jam sole.

3. Et dicebant ad invicem: "Quis revolvat nobis lapidem ab ostio monumenti?"

4. Et respicientes, viderunt revolutum lapidem: erat quippè magnus valdè

1. And when the 'sabbath was past, 'Mary Magdalene and Mary the mother of James and Salome bought sweet spices, that coming they might anoint Jesus.

2. And 'very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen,

3. And they said one to another: 'Who shall roll us back the stone from the door of the sepulchre?

4. And 'looking, they saw the stone rolled back. For it was 'very great.

We can conclude from the various narratives that the women, who watched until they saw where the body of Jesus was laid, and saw the sealing and the guard placed, went back to the city and prepared for the embalming as soon as the Sabbath had passed. The Sabbath was over at sunset on the Saturday, the shops were then open and business went on, as it does in Jewish establishments at present, until such time as people chose to shut up. The women likely found some ingredients of the embalming composition missing and they went to buy these on Saturday evening. This theory meets the objections brought from S. Luke.

It was easy enough to get to the sepulchre. The night was bright, there being full moon, and Calvary was no more than three hundred yards from the *porta judiciaria* which was on the west side of the city.

*'Sabbath was past.*—The Saturday was still the day of rest, and it was observed scrupulously by the followers of Our Lord.

<sup>2</sup>*Mary Magdalene*.—She gets the first place among the charitable women. Perhaps it is because of her great fervour and devotion to Our Lord. The other two are nearly aunts of His, and mothers to four of His Apostles. The women are faithful to Him.

<sup>3</sup>*Very early*.—Just at sunrise. These evidently did not believe that He would arise from the dead. It was hard enough to make them believe, as we shall see later on.

<sup>4</sup>*Who shall roll ?*—Perhaps they did not remember the guard which was set, or they knew it would be removed on the third day. It was hired only for that length of time.

<sup>5</sup>*Looking, they saw*.—The first word is taking a searching glance at the place, they perceived the stone rolled away.

<sup>6</sup>*Very great*.—Such a stone, of course, as three weak woman, ignorant of the use of a crow-bar, could never stir.

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Care of the dead :

1st. Common to all civilised nations.

2nd. One of the works of mercy.

3rd. Prompted by nature itself.

The absence of :

1st. Our Lady, because she believed.

2nd. The Apostles, because afraid.

3rd. Joseph, etc., their work was done.

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5. Et introeuntes in monumentum, viderunt juvenem sedentem in dextris, coopertum stolâ candidâ, et obstupuerunt.

6. Qui dicit illis : " Nolite expavescere : Jesum quæritis Nazarenum, crucifixum : surrexit, non est hic : ecce locus ubi posuerunt eum.

7. " Sed ite, dicite discipulis ejus et Petro quia præcedit vos in Galilæam : ibi eum videbitis, sicut dixit vobis."

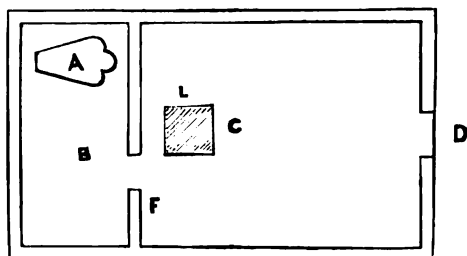
5. And entering into <sup>1</sup>the sepulchre, they saw <sup>2</sup>a young man sitting on the right side, clothed with a white robe : and they were astonished.

6. And he saith to them : <sup>3</sup>Be not affrighted ; you seek Jesus of Nazareth, <sup>4</sup>who was crucified : he is risen ; he is not here ; behold <sup>5</sup>the place where they laid him.

7. But go tell his disciples, and Peter, that he goeth before you into <sup>6</sup>Galilee : there you shall see him, <sup>7</sup>as he told you.

8. At illæ, exeuntes, fugerunt de monumento: invaserat enim eas tremor et pavor; et nemini quidquam dixerunt, timebant enim.

8. <sup>8</sup>But they, going out, fled from the sepulchre: for a trembling and fear had seized them: and they said nothing to any man; for they were afraid.



This diagram, taken from Calmet, will give us an idea of the sepulchre. *f* is the door of the tomb; *b* is the tomb proper, large enough to contain several bodies; *a* is the spot where Our Lord's body was placed; *L* is the big stone rolled away; *c* the railed inclosure, and *d* the gate thereto. The women went into *b* and saw angels at the right and left at *a*. The one on the right hand or at the head, *only* spoke. It was there the grave-clothes were seen, and the notion of its construction should be kept in mind whilst following the Gospel narrative. The rock from which it was hewn was a soft sandstone not unlike the Roman *tufa*.

<sup>1</sup>*The sepulchre.*—The part marked *b* in the diagram.

<sup>2</sup>*A young man.*—Angels nearly always appear as young men. This angel at where the head lay was the speaker.

<sup>3</sup>*Be not affrighted.*—Celestial visions cause fright at first and delight afterwards—visions of evil spirits act contrariwise.

<sup>4</sup>*Who was crucified.*—Do not make any mistake about the person you come to seek and any other.

<sup>5</sup>*The place.*—They are invited to look in and make sure of what is told them.

<sup>6</sup>*Galilee.*—It was time they should all be returning to their native place, and Galilee was the scene of Our Lord's greatest apparitions.

<sup>7</sup>*As he told you.*—*Præcedam vos in Galilæam.*

<sup>8</sup>All this verse shows the agitated state in which the poor women were after such wonderful revelations. The verse itself is agitated.

## AND PETER :

1st. Because of his pre-eminence.

2nd. Lest he might think he had lost it by the denials.

3rd. To encourage him to come, and not be ashamed of himself.

4th. That all might know things were right.

## Women's fidelity rewarded :

1st. See Our Lord first.

2nd. A woman made Peter fall, and a woman told him Our Lord was risen.

3rd. The angels speak to them and give them messages.

9. Surgens autem manè primâ sabbati, apparuit primò Mariæ-Magdalene, de quâ ejecerat septem dæmonia.

10. Illa, vadens nuntiavit his qui cum eo fuerant, lugentibus et flentibus.

11. Et illi, audientes quia viveret et visus esset ab eâ, non crediderunt.

12. Post hæc autem, duobus ex his ambulantis ostensus est in aliâ effigie, euntibus in villam.

13. Et illi, euntes, nuntiaverunt cæteris: nec illis crediderunt.

14. Novissimè, recumbentibus illis undecim apparuit, et exprobravit incredulitatem eorum et duritiam cordis, quia iis qui viderant eum resurrexisse non crediderunt.

9. But he, rising early 'the first day of the week, appeared first 'to Mary Magdalene, out of whom he had cast seven devils.

10. She went and 'told them that had been with him, who were mourning and weeping.

11. And they, hearing that he was alive, and had been seen by her, 'did not believe.

12. And after that he appeared in another form to 'two of them, walking, as they were going into the country.

13. And they, going, told it to the rest: 'neither did they believe them.

14. At length he appeared to 'the eleven as they were at table: and he upbraided them with their incredulity and hardness of heart; 'because they did not believe them who had seen him after he was risen again.

Dr. Walsh in his "Harmony of the Passion," p. 166, observes that "It would seem strange indeed that this incredulity (of the Apostles) does not usually receive, in the treatment of the narrative

of the Resurrection, that consideration which a fact so inexplicable seems justly to claim."

Nothing is so remarkable as their want of memory, and determination to resist the most palpable proofs of the great fact upon which all their future teaching turned. This was providential. The great truth had to be forced upon them by scoldings, by touchings, by eating, by every possible way in which the truth of a living body could be proved. Our Lord appeared five times, (at least five are recorded) on the first day of His Resurrection, which we call Easter Sunday.

<sup>1</sup>*The first day of the week.*—This was Sunday morning.

<sup>2</sup>*To Mary Magdalen.*—This happened in the garden. She ran off and told the Apostles that his body was stolen. Then she came back and took Him for the gardener. Then she ran and told them and they would not believe her.

<sup>3</sup>*Told them.*—These must be His Apostles.

<sup>4</sup>*Did not believe.*—Yet Peter and John, as we know from the Gospel of the latter, went off to make sure.

<sup>5</sup>*Two of them.*—This is supposed by most to be the same as the apparition on the way to Emmaus.

<sup>6</sup>*Neither did they believe them.*—The two who had discovered Him in the breaking of bread were not believed.

<sup>7</sup>*The eleven.*—S. Thomas was not present ; but they were so called even if one or two might be casually absent.

<sup>8</sup>*Because they did not believe them who had seen Him.*—They believe Himself now, but Thomas who was absent held out still. It was marvellous how hard-hearted they were : for our instruction.

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The Resurrection wonderful  
in this :

- 1st. Jesus raised himself.
- 2nd. He passed through the  
rock.
- 3rd. It was so real.

Proofs :

- 1st. The soldiers on guard.
  - 2nd. The Angels.
  - 3rd. The women and Apostles.
-

15. Et dixit eis: "Euntes in mundum universum, prædicate Evangelium omni creaturæ.

16. "Qui crediderit et baptizatus fuerit, salvus erit; qui verò non crediderit condemnabitur.

17. "Signa autem eos qui crediderint hæc sequuntur:—In nomine meo dæmonia ejicient, linguis loquentur novis,

18. "Serpentes tollent, et, si mortiferum quid biberint, non eis nocebit; super ægros manus imponent, et benè habebunt."

19. Et Dominus quidem JESUS, postquàm locutus est eis, assumptus est in cælum, et sedet à dextris DEI.

20. Illi autem, profecti, prædicaverunt ubiquè Domino cooperante et sermonem confirmante sequentibus signis.

15. And he said to them: Go ye into <sup>1</sup>the whole world, and preach the gospel to every creature.

16. He that <sup>2</sup>believeth, and is baptized, shall be saved: but he that believeth not shall be condemned.

17. And these signs shall follow them that believe: <sup>3</sup>In my name they shall cast out devils: they shall speak with new tongues.

18. They shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them: they shall lay their <sup>4</sup>hands upon the sick, and they shall recover.

19. And the Lord Jesus, after he had spoken to them, was <sup>5</sup>taken up into heaven, and sitteth on the right hand of God.

20. But they <sup>6</sup>going forth preached everywhere; the Lord co-operating with them, and confirming the word <sup>7</sup>with signs that followed.

S. Mark passes over the work and teaching of the forty days, and concludes his Gospel with the Ascension. From verse 9 to the end of this Gospel used to be omitted in some ancient copies; but scarcely any doubts ever existed of the authenticity of the passage. Some Manichæan errors had crept in at one time, and their excision took away more of the original text than was necessary. This portion was restored in course of time. This is the explanation usually adopted.

In some Greek versions *Amen* is added at the end of this Gospel; but, as this is not usual with Evangelists, and came to be added to prayers during the first ages of the Church, it is left out in the Vulgate.

<sup>1</sup>*The whole world . . . every creature.*—The commission is universal with regard to place, people, and time. So is the Catholic Church, and she alone. The Truth went out from Judea now.

<sup>2</sup>*Believeth and is baptised.*—These two conditions, in their full import, take in all Christian duties. To believe and not to do was never considered Christianity until the time of Luther.

<sup>3</sup>*In My name.*—Miracles were more necessary in the infancy of the Church than they are now. Tender plants require watering rather than grown ones: not that a shower does the grown tree any harm. Miracles are in the Church at present.

<sup>4</sup>*Hands upon the sick.*—This occurs very often.

<sup>5</sup>*Taken up.*—That is, He took Himself up; or His Humanity was taken with His Divinity. *At the Right Hand*—equal in all things.

<sup>6</sup>*Going forth.*—This happened after the Descent of the Holy Ghost at Pentecost.

<sup>7</sup>*With signs.*—Were it not for the signs and miracles of the Apostles, it would not be so easy for illiterate men to convert the learned. With God, however, all things are possible.

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**S. LUKE.**





## S. LUKE.

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S. LUKE was a native of Antioch. He was a physician and a painter. He was not a Jew, but some think he was a proselyte.

There is a dispute as to whether he was one of the Seventy-two or one of the two who met Our Lord on the way to Emmaus, after the Resurrection. There are no solid grounds for either supposition.

He was a sensible, well-educated man, and wrote in Greek. He also wrote the *Acts of the Apostles* in the same language.

There are just two points about his Gospel which are not made so much of as might be by his commentators. The first point is the amount of information he received from Our Blessed Lady. She told him all her secrets and all her troubles. He painted her portrait and heard all she had to say. This revelation shall be brought out in the following notes.

The second point is that S. Paul seemed to have arranged with S. Luke as to the revelations he should make in his Gospel. We find so many sentences, and so many ideas in S. Luke agreeing with S. Paul—which commentators generally mark out—that we must come to the conclusion that one gave hints for the composition of the other.

It is almost certain that S. Luke never saw Our Lord, and that he wrote his Gospel from tradition, with the aid of the Holy Ghost. To make his Gospel a foundation for undermining other revelations is the mistake of the Rationalists.



# S. LUKE.

## CHAPTER I.

*The conception of John the Baptist and of Christ ; the visitation and canticle of the Blessed Virgin : the birth of the Baptist, and the canticle of Zachary.*

1. Quoniam quidem multi conati sunt ordinare narrationem quæ in nobis completæ sunt rerum,

2. Sicut tradiderunt nobis qui ab initio ipsi viderunt, et ministri fuerunt sermonis :

3. Visum est et mihi, assecuto omnia à principio diligenter, ex ordine tibi scribere, optime Theophile,

4. Ut cognoscas eorum verborum de quibus eruditus es veritatem.

1. Forasmuch as <sup>1</sup>many have taken in hand to set forth in order a narration of the things that have been <sup>2</sup>accomplished among us :

2. According as they have <sup>3</sup>delivered them unto us, who from the beginning were <sup>4</sup>eye-witnesses and ministers of <sup>5</sup>the word :

3. It seemed good to <sup>6</sup>me also, having diligently attained to all things from the beginning, to write to thee in order, <sup>7</sup>most excellent Theophilus,

4. That thou mayest know the truth of those words in which thou hast been <sup>8</sup>instructed.

S. Luke's elaborate preface has sorely exercised the ingenuity of his commentators. They plough through the construction of his Greek in a most admirable manner. The plain meaning of these few verses seems to be: "Several have tried to write down what they have heard from the lips of the Apostles—some with success and some without—and as you, O excellent Theophilus,

would like a regular orderly account of these things, both for your own information and that of others, for whom you would make copies of the narrative, I thought it well in the Lord to write such a history for you. I write what I heard from those who were eye-witnesses, namely: the Blessed Virgin, the shepherds [who were not yet dead], and those of the Apostles whom I have met." This is, as nearly as possible, the meaning of the first verses of this Gospel.

<sup>1</sup>*Many*.—He did not mean Matthew and Mark, because they are not *many*; but some of those who wrote down scattered and irregular accounts. He neither praises nor blames them.

<sup>2</sup>*Accomplished*.—Things which happened, whether fulfilling prophecies or not.

<sup>3</sup>*Delivered*.—Handed down by word of mouth.

<sup>4</sup>*Eye-witnesses and ministers*.—Two classes of informants are marked out here. Eye-witnesses who were not preachers, and preachers who might or might not have been eye-witnesses. Our Blessed Lady, and many women, and poor people cured might belong to the first class, and only disciples and priests to the other.

<sup>5</sup>*The word*.—Λογος.—Some think this is personifying our Lord; but that opinion is not generally received.

<sup>6</sup>*Me also*.—Some copies have *the Holy Ghost and me*; but the addition is generally rejected, although understood.

<sup>7</sup>*Most excellent Theophilus*.—Some think this title refers to any Christian, like the *Philothea* of S. Francis; but a French commentator very nicely remarks: "*En effet on ne donne pas de titres honorifiques à un être imaginaire.*" There are a great many opinions as to who this Theophilus was. His greatest honour is his being mentioned in this dedication.

<sup>8</sup>*Instructed*.—Instruction was altogether oral in the Apostolic times and ought to be even now.

Elegance of diction :

1st. Adds beauty to truth itself.

2nd. Is evidence of culture.

3rd. Not beneath an Evangelist.

S. Luke's preface is :

1st. Modest.

2nd. Accurate; and

3rd. To the point.

5. Fuit, in diebus Herodis regis Judææ, sacerdos quidam nomine Zacharias, de vice Abia; et uxor illius de filiabus Aaron, et nomen ejus Elisabeth.

6. Erant autem justi ambo ante DEUM, incedentes in omnibus mandatis et justificationibus Domini, sine querelâ.

7. Et non erat illis filius, eo quòd esset Elisabeth sterilis, et ambo processissent in diebus suis.

8. Factum est autem, cùm sacerdotio fungeretur in ordine vicis suæ ante DEUM.

9. Secundùm consuetudinem sacerdotii, sorte exiit ut incensum poneret, ingressus in templum Domini.

10. Et omnis multitudo populi erat orans foris, horâ incensi.

5. There was in the <sup>1</sup>days of Herod, the king of Judea, a certain priest named <sup>2</sup>Zachary, of the course of Abia, and his wife was of the daughters of Aaron, and her name <sup>3</sup>Elizabeth.

6. And they were both just before God, walking in all the <sup>4</sup>commandments and justifications of the Lord without blame.

7. And they had no son: for that Elizabeth was <sup>5</sup>barren, and they both were well advanced in years.

8. And it came to pass, that while he executed the <sup>6</sup>priestly office before God, in the order of his course,

9. According to the custom of the priestly office, it was <sup>7</sup>his lot to offer incense, going into the temple of the Lord.

10. And all the <sup>8</sup>multitude of the people was praying without at the hour of incense.

The nativity of the Baptist fittingly ushers in the account of Our Saviour's life. S. John, as a modern writer observes, closed the list of the prophets and opened that of the Evangelists. His birth was miraculous on both sides; to show that he was a child of benediction, like many who went before Him. He came to do a great work—to prepare the Jews for the preaching of Jesus—and when this was done he passed to his reward by martyrdom.

Many writers give interesting accounts—taken chiefly from the Talmud—of the ceremonies with which the priests of the Old Dispensation began and went through their functions in the Temple. These have all ceased since the Destruction of Jerusalem.

<sup>1</sup>*Days of Herod.*—This was Herod called the Great, who put the children to death. The last king of Judea, and but half a Jew.

<sup>2</sup>*Zachary of the course of Abia.*—David divided the descendants of Aaron into twenty-four lines, and Abia was the eighth. The twenty-four went into captivity and only four returned ; but they divided themselves after the old custom.

<sup>3</sup>*Elizabeth.*—Her mother must have been of the tribe of Judah as she was related to Our Lady. The priests could marry into any tribe they chose.

<sup>4</sup>*Commandments and justifications.*—In the ceremonial and other laws.

<sup>5</sup>*Barren.*—This is to show John's miraculous birth.

<sup>6</sup>*Priestly office.*—This consisted in four things. 1st. To offer sacrifice. 2nd. To renew the lights. 3rd. To replace the loaves of proposition. 4th. To offer incense.

<sup>7</sup>*His lot.*—Some say this lot was cast only once a week, and some say once a day.

<sup>8</sup>*Multitude.*—Some conclude from this that it must be the Sabbath ; others think that the multitude could refer to the pious people who generally assembled through devotion.

Zachary and Elizabeth :

- 1st. Both very holy.
- 2nd. Yet afflicted — barrenness.
- 3rd. Rewarded at last.

Zachary is visited :

- 1st. Whilst engaged in his duties.
- 2nd. When it could be observed.
- 3rd. A great event took place.

11. Apparuit autem illi angelus Domini, stans à dextris altaris incensi.

12. Et Zacharias turbatus est videns, et timor irruit super eum.

13. Ait autem ad illum angelus : "Ne timeas, Zacharia, quoniam exaudita est deprecatio tua, et uxor tua Elisabeth pariet tibi filium, et vocabis nomen ejus *Joannem* :

11. And there appeared to him <sup>1</sup>an Angel of the Lord, standing on the right side of the <sup>2</sup>altar of incense.

12. And Zachary, seeing him, was troubled ; and <sup>3</sup>fear fell upon him :

13. But the Angel said to him : Fear not, Zachary, for <sup>4</sup>thy prayer is heard : and thy wife Elizabeth shall bear thee a son ; and thou shalt call his name John ;

14. "Et erit gaudium tibi et exultatio, et multi in nativitate ejus gaudebunt :

15. "Erit enim magnus coràm Domino; et vinum et siceram non bibet, et Spiritu-Sancto replebitur adhuc ex utero matris suæ.

16. "Et multos filiorum Israel convertet ad Dominum DEUM ipsorum.

17. "Et ipse præcedet ante illum in spiritu et virtute Eliæ, ut convertat corda patrum in filios, et incredulos ad prudentiam justorum, parare Domino plebem perfectam."

14. And thou shalt have joy and gladness; and <sup>a</sup>many shall rejoice at his birth :

15. For he shall be great before the Lord; and shall drink no wine nor <sup>a</sup>strong drink; and he shall be filled with the Holy Ghost <sup>a</sup>even from his mother's womb :

16. And he shall convert many of the <sup>a</sup>children of Israel to the Lord their God :

17. And he shall go before him in the spirit and power of Elias; that he may turn <sup>a</sup>the hearts of the fathers to the children, and the incredulous to the wisdom of the just, to prepare for the Lord <sup>a</sup>a <sup>10</sup>perfect people.

It was meet that the first sign of the Messianic Advent should be given in the Temple. From the Temple and through the mouths of its priests, should go forth the annunciation of Salvation to Israel. The priests of that day—as the Gospel clearly shows us—were a corrupt and mercenary herd of hirelings. From the time of the Maccabees, the priesthood was scarcely confined to the tribe of Levi; yet there were always to be found, as in the case of Zachary, holy and excellent men fulfilling the office with the fervour and the devotion of their great father, Aaron.

A true prophet was never wanting in Israel until the coming of Jesus Christ.

<sup>1</sup>*An Angel.*—This was a corporeal real apparition; for the Greek word means, that Zachary saw him *with his eyes*.

<sup>2</sup>*Altar of incense.*—This was placed in the *Sanctum*, to which only the priests had access.

<sup>3</sup>*Fear fell upon him.*—Daniel says he fainted when the Angel appeared to him. Good visions trouble in the beginning.

<sup>4</sup>*Thy prayer is heard.*—What was the *prayer* of Zachary which was heard? Many imagine he prayed for a child; but the whole context is



against such a supposition. He prayed, as his song shows, for the coming of the Messiah, and was more than heard. Some say—and with a colour of truth—that he prayed for offspring when a young man, and that his prayer was heard at last. This is far-fetched, but very nice.

<sup>6</sup>*Many shall rejoice.*—Not all. Those who were in the Messianic circle—Joseph, Mary, Zebedee and others.

<sup>8</sup>*Strong drink.*—This *sic* troubles commentators considerably. Distillation and alcohol were unknown in those days; but strong fermented drinks made from palms, dates and fruits, were pretty common. A Nazarite was always a teetotaler.

<sup>7</sup>*Even from his mother's womb.*—S. Augustine is the only one of the Fathers who doubts John's sanctification or freedom from original sin in the womb of his mother. The feast of his conception was kept in a good many Latin churches formerly (Calmet) and is still kept among the Greeks.

<sup>8</sup>*Children of Israel.*—John's ministration was confined to the Jews.

<sup>9</sup>*The hearts of the fathers.*—This is generally supposed to mean that he will make some Jews so good, that Abraham, Isaac and Jacob will turn from limbo and look kindly upon them at last. The Angel seems to quote from Ecclesiasticus xlviii. rather than from Malachias iv. What do the Rationalists think of that?

<sup>10</sup>*Perfect.*—This means that the people will have proper dispositions. The Greek bears the Vulgate translation very well.

Verses 16 and 17 are about the most complete texts in S. Luke for the proof of the Divinity of Our Lord. *Him* in the 17th verse, refers to the *Lord their God*; in the 16th, *the Lord* again is plainly indicative of the same truth. This subject is sometimes lost sight of in treatises, even on the Incarnation.

18. Et dixit Zacharias ad angelum: "Undè hoc sciam? Ego enim sum senex, et uxor mea processit in diebus suis."

19. Et respondens angelus, dixit ei: "Ego sum Gabriel, qui adsto ante DEUM: et missus sum loqui ad te, et hæc tibi evangelizare.

20. "Et ecce eris tacens, et non poteris loqui, usquè in

18. And Zachary said to the Angel: 'Whereby shall I know this? for I am an old man, and my wife is advanced in years.

19. And the Angel, answering, said to him: 'I am Gabriel, who stand before God; and am sent to speak to thee, and to bring thee <sup>3</sup>these good tidings.

20. And, behold, 'thou shalt be dumb, and shalt not be able

diem quo hæc fiant, pro eo quòd non credidisti verbis meis, quæ implebuntur in tempore suo."

21. Et erat plebs exspectans Zachariam, et mirabantur quòd tardaret ipse in templo.

22. Egressus autem, non poterat loqui ad illos: et cognoverunt quòd visionem vidisset in templo. Et ipse erat innuens illis; et permansit mutus.

to speak until the day wherein these things shall come to pass; because thou hast not believed my words, which shall be fulfilled <sup>5</sup>in their time.

21. And the people were waiting for Zachary: and they wondered that he <sup>6</sup>staid so long in the temple.

22. And when he came out, he could not speak to them: and they understood that he <sup>7</sup>had seen a vision in the temple. And he made signs to them, and remained dumb.

Gabriel was the Archangel of the Incarnation. Six hundred years before this scene he appeared to Daniel in Babylon and foretold to him the time of the coming of the Messias. He now foretells the same to Zachary, and in an unmistakable manner. We must admire this beautiful arrangement of Heaven. Here is an old man and his old wife, who are both beyond the days of procreation. They are promised offspring, and the old man refuses to believe it. He is struck dumb and remains so until the birth of the child. He was nearly ten months dumb. All his neighbours must have known this, and thus was there a quiet voice telling of the coming of the Messias.

<sup>1</sup>*Whereby shall I know?*—Zachary gives his reasons for not believing the Angel. Levites did not serve in the Temple after fifty years of age, but the same rule did not hold regarding the priests. Zachary must be pretty near seventy at the time.

<sup>2</sup>*I am Gabriel.*—The strength of God. He was in great veneration among the Jews, and is to the present day.

<sup>3</sup>*These good tidings.*—*Ευαγγελισσασθαι*. S. Luke uses this word very often in his gospel.

<sup>4</sup>*Thou shalt be dumb . . . . not be able to speak.*—Not only will you have to be silent, but you will not be able to speak, even if you try. This punishment was rather severe, but it had an object ulterior to that of mere punishment.

<sup>5</sup>*In their time.*—The words came true, and then the old man got his speech back.

<sup>6</sup>*Staid so long*.—Five minutes would have been quite enough for the incense. Very likely a great many more words passed between the Angel and himself.

<sup>7</sup>*Had seen a vision*.—Something in his manner would make them imagine this. The days of supernatural favours had not yet passed evidently.

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Objections from nature are :

- 1st. Sometimes pushed too far.
- 2nd. God's power thereby shortened.
- 3rd. Penances from Heaven have a healthy issue.

Apparitions come :

- 1st. To favoured persons.
- 2nd. There is always a great reason.
- 3rd. Remarkable effects follow.

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23. Et factum est, ut impleti sunt dies officii ejus, abiit in domum suam.

24. Post hos autem dies, concepit Elisabeth uxor ejus, et occultabat se mensibus, quinque, dicens :

25. "Quia sic fecit mihi Dominus, in diebus quibus respexit auferre opprobrium meum inter homines."

23. And 't came to pass, after the <sup>2</sup>days of his office were accomplished, that he departed to <sup>3</sup>his own house.

24. And after those days his wife Elizabeth <sup>4</sup>conceived, and <sup>5</sup>hid herself five months, saying :

25. Thus hath the Lord dealt with me in the days wherein he hath had regard to take away <sup>6</sup>my reproach among men.

Even a cursory reader of the Gospel of S. Luke must be struck with the contrast in glory between the two women Mary and Elizabeth. The latter is old, and evidently has given up conjugal congress for a long time ; the former is young and never had and never will have any at all. The old lady obeys her dumb husband and conceives, the young one obeys the voice of God and does the same. The first is ashamed of herself, and does not rightly know what to do. At her time of life to be found in this state is something to make people laugh. Mary comes to visit her, tells her her secret, and then both glorify the Lord.

There is something very beautiful and heavenly in this whole business. It is so far removed from mere earthly things, and

savours so perfectly of God's own doing. He carries out His divine work by human instruments; and, after a human manner, except when it transcends all that, as in the case of Our Lord and Our Lady.

<sup>1</sup>*It came to pass.*—This is a pet phrase with S. Luke, and occurs very often in his Gospel. It is a Hebraism also, and gave many writers reason to think he was a converted Jew.

<sup>2</sup>*Days of his office.*—There was no preaching in the office of a priest in those days. The Scribes did that. The priests too could preach whenever they chose; but, Zachary was incapable. He went through his usual work and then returned home.

<sup>3</sup>*His own house.*—This was a good way from Jerusalem, as we shall see by and by.

<sup>4</sup>*Conceived.*—It is generally supposed that both had abstained from carnal intercourse for some time, and that Zachary, in his old age, took his rights, to obey the Angel's word. This shows how pure was the conception of John, and why it is specially mentioned here and celebrated in old Liturgies.

<sup>5</sup>*Hide herself.*—She was ashamed of herself in a womanly way and delighted also.

<sup>6</sup>*My reproach.*—There is scarcely a fact so prominent in the old Testament than that women considered themselves disgraced if they were not married or were barren. The whole cry was marriage and children. There are various explanations of this. The desire of being mother of the Messiah is the chief. A vowed Virgin won the palm!

S. Zachary :	Fecundity in marriage is :
1st. Kept to his duty.	1st. A blessing to be prayed for.
2nd. Sought no dispensation.	2nd. Often a curse, if not blessed by God.
3rd. Did by signs what he could not speak.	3rd. Always a blessing when it is the fruit of prayer.

26. In mense autem sexto, missus est angelus Gabriel à D<sup>no</sup> in civitatem Galilææ cui nomen Nazareth,

27. Ad virginem desponsatam viro cui nomen erat Joseph, de domo David; et nomen virginis Maria.

26. And in the 'sixth month, the Angel <sup>2</sup>Gabriel was sent from God into a city of Galilee called <sup>3</sup>Nazareth,

27. To <sup>4</sup>a virgin espoused to a man whose name was <sup>5</sup>Joseph, of the house of David: and the name of the virgin was <sup>6</sup>Mary.

An opportunity is given by S. Luke for understanding Mary's share in the work of our Redemption. S. Matthew and S. Mark have passed her by with a word or two, because they were intent upon the words and doings of Our Lord. S. Luke heard a great deal of his Gospel from her blessed lips, and he gives us as much of her secrets as he thinks well.

This sixth month, with which he begins his Marian narrative, is the sixth month of Elizabeth's pregnancy. Mary spoke to Luke as to a friend, and he wrote the information down as we have it. S. Luke was a medical man, and he troubles himself about medical knowledge. These small points are not to be lost sight of when we go into a thing carefully.

It is remarkable that S. Luke, and he only, writes Mary's name: *Μαριαμ*—*Mariam*—an indeclinable noun. This is following the Hebrew, מרים, which has about five different roots assigned to it. The whole of them might be composed into the English phrase: *Queen of a bitter sea*.

<sup>1</sup>*Sixth month*.—The Spaniards would say, *cuando tienan cinco faltas*, which is a way women have of counting the term of their pregnancy.

<sup>2</sup>*Gabriel*.—His name is supposed to be גַּבְרִיאֵל, Gheber el—Man-God—a strange name indeed, but very appropriate.

<sup>3</sup>*Nazareth*.—Our Divine Lord was called a Nazarene, although He was born in Judea. He was conceived in Nazareth and lived there. The house in which this event took place was consecrated as a church by S. James. It was carried by angels to Dalmatia when the Saracens took Palestine, and from thence transferred to Loretto, in Italy, where it is venerated now.

<sup>4</sup>*A Virgin*.—This is her title. She gloried in what was a disgrace to others. Espoused means really married, and not merely betrothed.

<sup>5</sup>*Joseph, of the house of David*.—S. Matthew gives his genealogy. Mary was of the same tribe, although related to members of the tribe of Levi.

<sup>6</sup>*Mary*.—This name, now so sweet, was in itself a well of bitterness and sorrow. It was a sea indeed into which all the rivers of woe ran. What kind of sorrow did she not endure from this day forth?

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## Gabriel :

- 1st. Sent to Daniel.
- 2nd. Sent to Zachary.
- 3rd. Sent to Mary.

## Nazareth :

- 1st. A small village.
- 2nd. Mary's property was there—she was an heiress.
- 3rd. The Holy Family lived there.

## Virginity :

- 1st. Prized by men of good minds.
- 2nd. Honoured in the Church.
- 3rd. Specially rewarded in Heaven.

## S. Joseph :

- 1st. Reputed father of Our Lord.
- 2nd. Chaste spouse of Mary.
- 3rd. Patron of the Universal Church.

28. Et ingressus angelus ad eam, dixit: "Ave, gratiâ plena: Dominus tecum; benedicta tu in mulieribus."

29. Quæ, cùm audisset, turbata est in sermone ejus, et cogitabat qualis esset ista salutatio.

30. Et ait angelus ei: "Ne timeas, Maria: invenisti enim gratiam apud DEUM:

31. "Ecce concipies in utero et paries filium, et vocabis nomen ejus JESUM.

32. "Hic erit magnus, et Filius Altissimi vocabitur; et dabit illi Dominus DEUS sedem David patris ejus, et regnabit in domo Jacob in æternum;

33. "Et regni ejus non erit finis."

28. And the Angel, <sup>1</sup>being come in, said to her: Hail, <sup>2</sup>full of grace, the Lord is with thee: Blessed *art* thou among women.

29. And when she had heard, she was <sup>3</sup>troubled at his saying, and thought with herself what manner of salutation this <sup>4</sup>should be.

30. And the Angel said to her: Fear not, <sup>5</sup>Mary; for thou hast found <sup>6</sup>grace with God.

31. Behold, thou shalt conceive <sup>7</sup>in thy womb, and shalt bring forth a Son; and thou shalt call his name Jesus.

32. He shall be great, and <sup>8</sup>shall be called the Son of the Most High: and the Lord God shall give unto him the throne of David his father: and he shall reign in the house of Jacob <sup>9</sup>for ever,

33. And of his kingdom there shall be no end.

What a difference there is between the manner in which the Archangel addresses Mary and Zachary! He starts up before Zachary and then shuts him up in silence. He salutes Mary, apologises to her, explains his mission, and gives her reasons and parallels. He is represented, by the best painters, as kneeling before her; and, indeed, this attitude is becoming in one who recognises his future Queen.

It has been remarked by an old writer, that no human creature was ever addressed by an angel with such reverence as Mary. The angels commanded, ordered, got some adoration and thanksgiving; but with Mary it was quite different. The angel revered her and apologised for coming to discharge the grand function with which he was entrusted. Some writers think that Mary was accustomed to angelic visits, and should not be so much surprised. There is no ground whatever for such a supposition; and her surprise is natural, like that of Zachary.

<sup>1</sup>*Being come in.*—Mary was in her own chamber, and some say this visit was at midnight, on the 25th March. Our Lord was conceived and crucified upon the 25th, thus having spent thirty-four years exactly in this world.

<sup>2</sup>*Full of grace, etc.*—The Hail Mary which we all use was begun then. The *full of grace* is the best translation of the Greek. The new Protestant version has got near it in a note.

<sup>3</sup>*Troubled.*—This is usual at visions; Mary was surprised of course.

<sup>4</sup>*Should be.*—To be complimented and praised in this manner was new to Mary, who tried to keep hidden from men.

<sup>5</sup>*Mary.*—Here the Angel comes out splendidly. He complimented her, told her how dear she was to heaven, how full of blessings she was; and now, he says *Mary*, to reassure her of his kindness, and assume his rôle as an angel.

<sup>6</sup>*Grace.*—Mary was so near heaven, that the Angel scarcely knew how to speak to her.

<sup>7</sup>*In thy womb.*—This seems a pleonasm, but it is in reality necessary, as Mary was a Virgin. Her conception of Jesus was not merely spiritual.

<sup>8</sup>*Shall be called.*—This term, in S. Luke's Greek, is the same as *is*. Elizabeth was called barren. She was barren.

<sup>9</sup>*For ever.*—There is the grand angelic message. It is afoot now and goeth on to the end of time and through eternity.

A visitation from heaven comes :

- 1st. When you are at prayer.
- 2nd. When you deserve it.
- 3rd. When some good comes of it.

—  
Mary, being so modest :

- 1st. Was troubled.
- 2nd. Did not like compliments.
- 3rd. Suspected even an angel.

The angel :

- 1st. Honoured Mary.
- 2nd. Praised her.
- 3rd. Gave his reasons—full of grace, etc.

—  
Call his name :

- 1st. This was the privilege of the mother.
- 2nd. Heaven changed for a reason.
- 3rd. When done so—a deep meaning.

34. Dixit autem Maria ad angelum : "Quomodo fiet istud, quoniam virum non cognosco?"

35. Et respondens angelus, dixit ei : "Spiritus-Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te sanctum vocabitur Filius DEI.

36. "Et ecce Elisabeth, cognata tua, et ipsa concepit filium in senectute sua, et hic mensis sextus est illi quæ vocatur sterilis :

37. "Quia non erit impossibile apud DEUM omne verbum."

38. Dixit autem Maria : "Ecce ancilla Domini : fiat mihi secundum verbum tuum." Et discessit ab illâ angelus.

34. And Mary said to the Angel : "How shall this be done, because I know not man ?

35. And the Angel, answering, said to her : "The Holy Ghost shall come upon thee ; and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God.

36. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age : and this is the sixth month with her that is called barren :

37. Because no word shall be impossible with God.

38. And Mary said : "Behold the handmaid of the Lord : be it done to me according to thy word. And the Angel departed from her.

The Annunciation, as here described, has been the theme of poets, orators and painters, during every age of the Church.



We wish the limits which we have arranged could expand, in order that an oratorical flight might possibly exhaust our ideas.

Mary speaks to the Angel with such easy sense and candour. I am a Virgin, and mean to be; you ought to know that, and how then is this thing to come to pass? The angel is struck at once with her candour and nobility, and tells her how it is to be; that her offspring is to be (called) God; and, to encourage her, he relates the history of Elizabeth, whom he had visited about six months before.

*"Be it done unto me"* the most important words ever uttered by a creature. Words which brought heaven down to us, and elevated our nature. How grand is this interview even in the eyes of a cold critic!

<sup>1</sup>*How shall this be done?*—this is a strange question from the lips of a married woman. The reason is; Mary made a vow of chastity and Joseph promised her that she should never be called upon to break it. There is no other way of explaining her question.

<sup>2</sup>*The Holy Ghost . . . . the Most High.*—The process of the Incarnation belonged to the Blessed Trinity; we have the Holy Ghost and the Father named here and the Son entering His existence as a man. That Our Lord entered and left Mary's womb, without opening it, is the general opinion of theologians. It is needless to say that she was free from all feminine infirmities, by virtue of her freedom from Original Sin.

<sup>3</sup>*Shall be called.*—As before remarked, these words or form of expression in S. Luke meant *shall be*.

<sup>4</sup>*Thy cousin Elizabeth.*—Here the Angel condescends to Mary's womanly delicacy and intelligence.

<sup>5</sup>*Is called barren.*—*Was* or *is* barren, but now that curse has been removed.

<sup>6</sup>*No word.*—Nothing possible or makeable or doable finds a difficulty for omnipotence.

<sup>7</sup>*Behold the handmaid.*—She gave her consent so sweetly and humbly, that the angel himself must have worshipped her.

<sup>8</sup>*Departed.*—His work was done. Some say he delayed a long time in conversation, adored the new conception, and then went away.

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The Angel :	Mary :
1st. Gives his message.	1st. Listens to the proposal.
2nd. Gives his reasons and parallels.	2nd. Tells her difficulty.
3rd. Waits for Mary's consent.	3rd. Humbly submits to God's holy will.

39. *Exsurgens autem Maria, in diebus illis, abiit in montanum festinatione, in civitatem Juda.*

40. *Et intravit in domum Zachariæ, et salutavit Elisabeth.*

41. *Et factum est, ut audivit salutationem Mariæ Elisabeth, exultavit infans in utero ejus, et repleta est Spiritu-Sancto Elisabeth.*

42. *Et exclamavit voce magna et dixit: "Benedicta tu inter mulieres, et benedictus fructus ventris tui.*

43. *"Et unde hoc mihi, ut veniat mater Domini mei ad me?*

44. *"Ecce enim, ut facta est vox salutationis tuæ in auribus meis, exultavit in gaudio infans in utero meo.*

45. *"Et beata quæ credidisti, quoniam perficientur ea quæ dicta sunt tibi à Domino."*

39. And Mary, rising up in <sup>1</sup>those days, went into the mountainous country with haste, into <sup>2</sup>a city of Juda:

40. And she entered into the house of Zachary, and <sup>3</sup>saluted Elisabeth.

41. And it came to pass, that when Elisabeth heard the salutation of Mary, the infant <sup>4</sup>leaped in her womb: and Elisabeth was filled with the <sup>5</sup>Holy Ghost:

42. And she cried out with a loud voice, and said: <sup>6</sup>Blessed art thou among women; and blessed is the fruit of thy womb.

43. And whence is this to me, that the mother of <sup>7</sup>my Lord should come to me?

44. For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb <sup>8</sup>leaped for joy.

45. And blessed art thou that <sup>9</sup>hast believed; because those things shall be accomplished that were spoken to thee by the Lord.

Visitation is scarcely an English word; but it is used in our devotions to signify the incident recorded in these verses of S. Luke. We see Mary wrapped up in her white veil, her blue cloak and red gown, mounted upon an ass, and attended by a couple of servants, going off to visit her cousin. Joseph did not go with her the whole way because she was not yet brought home. She had four days' journey before her, from Nazareth to Hebron a distance of about eighty miles. Some old painters make Joseph accompany her; but this is inconsistent with his subsequent doubts. The majority of writers think he accompanied her as far as Jerusalem, where he stayed for the Pasch, whilst she went on to

see her cousin and rejoice with her. This last opinion is the most natural and certainly the most probable.

<sup>1</sup>*In those days.*—This shows that she did not go off immediately after the Angel's revelation. Very likely she spoke with S. Joseph and her friends about her intended visit.

<sup>2</sup>*A city of Juda.*—There are various opinions as to the name and locality of this city. It is of little consequence where it was as its placing does not affect any truth. It seems to have been Hebron, about twelve miles south of Jerusalem. Mary came from Nazareth in Galilee eighty miles away.

<sup>3</sup>*Saluted Elizabeth.*—She did the honours being the younger of the two.

<sup>4</sup>*Leaped in her womb.*—Calvin and some Rationalists say this was natural. Only such men could say it or write it.

<sup>5</sup>*Holy Ghost.*—S. Luke's Gospel was written when the third person of the Blessed Trinity had to be proclaimed. Pentecost, etc.

<sup>6</sup>*Blessed.*—Our *Hail Mary* is here repeated. The *inter* we know to be above all.

<sup>7</sup>*My Lord.*—The Syro-Chaldaic here, if we trust the last commentators, was not *Adonai* but *Jehovah*.

<sup>8</sup>*Leaped for joy.*—This is a fine question. Two poor innocent women are carrying treasures of which they scarcely know the value. The treasures themselves recognise each other. John leaps and his mother feels it. Mary knows why, and so does Elizabeth.

<sup>9</sup>*Hast believed.*—Most commentators think Elizabeth referred to her husband here. It may be so, but that is not worthy of her.

46. Et ait Maria: "Magnificat anima mea Dominum.

47. "Et exultavit spiritus meus in Deo salutari meo:

48. "Quia respexit humilitatem ancillæ suæ: ecce enim ex hoc beatam me dicent omnes generationes:

49. "Quia fecit mihi magna qui potens est, et sanctum nomen ejus.

46. And Mary said: 'My soul doth magnify <sup>2</sup>the Lord:

47. And my <sup>3</sup>spirit hath rejoiced in 'God my Saviour:

48. Because he hath regarded the humility of <sup>4</sup>his handmaid: for, behold, from henceforth all generations shall <sup>5</sup>call me blessed.

49. For he that is <sup>6</sup>mighty hath done great things to me: and <sup>7</sup>holy *is* his name.

A woman sings when she is joyful, and we have several specimens of female songstresses in the Old Testament. Mary's song is a psalm. It has the parallelism of David's Eucharistic bursts, and carries the outpouring of her own grateful heart, to

the ears of others. The church so loves this song of Mary, that it is recited in her Evensong or Vespers every day.

In examining the Song critically, we must first regret that it has not been handed down to us in Syro-Chaldaic, the language in which Our Lady first sung it.

It is divided by the most reverent and intelligent critics into three strophes : the first from v. 46 to v. 49 ; the second from v. 50 to v. 53 ; and the third from v. 54 to v. 55, both verses included in each division ; and in this order shall we examine it piece by piece.

<sup>1</sup>*My soul.*—The Greek *ψυχή* here means her vivifying power.

<sup>2</sup>*The Lord.*—This Lord here has reference to the Trinity, *cujus opus ad extra fuit Incarnatio Christi.*

<sup>3</sup>*Spirit.*—*Πνεῦμα* in Greek here would seem to be the flight of genius at the moment—a product of the soul.

<sup>4</sup>*God my Saviour.*—This is her son who was her Redeemer, by preserving her from sin to make her worthy of carrying Him. Some Latin copies have *servatori*. *Salutari* in the Vulgate, is poor Latin but expressive.

<sup>5</sup>*His handmaid.*—What a low opinion she has of herself, even when she sees how much heaven has thought of her. *Humility* here means *lowliness* or *worthlessness*, and not the virtue.

<sup>6</sup>*Call me blessed.*—Every generation does, even Mahommedans. Some Protestants refuse the title, but that is not to be wondered at.

<sup>7</sup>*Mighty.*—All that has been done is attributed to Almighty God and His generosity.

<sup>8</sup>*Holy.*—The Hebrew word, which was very likely used by Mary, is containing every virtue in a super-eminent degree.

Thanksgiving is :

- 1st. The sigh of good souls.
- 2nd. The evidence of grateful hearts.
- 3rd. The earnest of future and greater blessings.

Mary and the Trinity.

- 1st. God the Father loved her.
- 2nd. God the Son lived in her.
- 3rd. God the Holy Ghost was her spouse.

Humility in Mary :

- 1st. Shown by her going to visit Elizabeth.
- 2nd. Giving everything to God and nothing to herself.
- 3rd. Handmaid when mother.

Mary a Prophetess.

- 1st. Saw all generations.
- 2nd. Knew what they would think.
- 3rd. Told that without a doubt.

50. "Et misericordia ejus à progenie in progenies timentibus eum.

51. "Fecit potentiam in brachio suo: dispersit superbos mente cordis sui.

52. "Deposuit potentes de sede, et exaltavit humiles.

53. "Esurientes implevit bonis, et divites dimisit inanes.

50. And his mercy is from <sup>1</sup>generation to generations, to them that <sup>2</sup>fear him.

51. He hath showed might in <sup>3</sup>his arm: he hath scattered the <sup>4</sup>proud in the conceit of their heart.

52. He hath <sup>5</sup>put down the mighty from their seat, and hath exalted the humble.

53. He hath <sup>6</sup>filled the hungry with good things: and the rich he hath sent away empty.

A question arises from these verses as to whether Mary spoke of the past, present and future, or meant the future only. Writers are divided, and each one follows his own lights.

We humbly submit that Mary refers to God's past dealings with the Children of Israel, and signifies that her Son will deal with nations in the time to come after the manner of His Father. This seems the natural interpretation of this portion of her Song or *Canticle*, as some choose to call it.

With this interpretation, the whole matter of her exulting seems to explain itself. I am carrying my God, who will show by His dealings with the people in future that He holds the destinies of men in the palm of His hand. Does not history verify this view? He chose fishermen to enlighten the world, and sent Pilate and Herod to obscure graves.

<sup>1</sup>*Generation to generation.*—This is an old Hebrew form of expression which means *continually*.

<sup>2</sup>*Fear Him.*—The fear of God was the beginning of wisdom, and throughout all time the fear of His justice has converted many. Mary contrasts the two attributes and illustrates them by her next verses.

<sup>3</sup>*His arm.*—The arm is considered the seat of strength, especially when there is to be striking.

<sup>4</sup>*Proud.*—Those who thought much of themselves were made to feel His power in humbling them.

<sup>5</sup>*Put down the mighty.*—Look at the ruins of kingdoms around about us, and say did not Mary foresee our history?

<sup>6</sup>*Filled the hungry.*—This is simply the parallelism of her psalm and has nothing to be explained except the beauty of its rhythm.

**Mercy of God :**

- 1st. Exceeds all His works.
  - 2nd. Directs all His laws.
  - 3rd. Continues always growing.
- 

**Fear of God :**

- 1st. Makes people look to themselves.
  - 2nd. Well to have a little of it always.
  - 3rd. Salvation requires it as well as mercy.
- 

**The proud :**

- 1st. Generally humbled if to be saved.
  - 2nd. The world sees their disgrace.
  - 3rd. God's humiliation in the flesh requires it as a counterpoise.
- 

**The hungry.**

- 1st. One of the Beatitudes.
  - 2nd. The desire of heavenly things.
  - 3rd. Heavenly satisfactions.
- 

54. "Suscepit Israel puerum suum, recordatus misericordiæ suæ :

55. "Sicut locutus est ad patres nostros, Abraham et semini ejus in sæcula."

56. Mansit autem Maria cum illâ quasi mensibus tribus, et reversa est in domum suam.

54. He hath <sup>1</sup>received Israel his servant, being <sup>2</sup>mindful of his mercy.

55. As he spoke to <sup>3</sup>our fathers, to Abraham and to <sup>4</sup>his seed for ever.

56. And Mary abode with her <sup>5</sup>about three months : and she returned to <sup>6</sup>her own house.

Protestant commentators have found nothing original in the *Magnificat*, and have got verses from various parts of the Scripture to suit its strains. Here is an example taken from a French critic, Fillion (a Catholic):

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because He hath regarded the humility of His handmaid.

O magnify the Lord with me.

—Psalm xxxiii. 4.

My heart hath rejoiced in the Lord.—I. Kings ii. 1.

If thou wilt look down on the affliction of thy servant.—I. Kings i. 11.

Behold from henceforth all generations shall call me blessed.

He that is mighty hath done great things to me.

Holy is His name.

His mercy is from generation to generations to them that fear Him.

He hath shown might in His arm.

He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, and hath exalted the humble.

He hath filled the hungry with good things, and the rich he sent away empty.

Being mindful of His mercy as he spoke to our fathers, to Abraham and to his seed for ever.

This is for my happiness, for women shall call me blessed.

—Genesis xxx. 13.

O God, even to the highest great things thou hast done.

—Psalm lxx. 19.

Holy and terrible is His name.

—Psalm cx. 9.

The mercy of the Lord is from eternity, and unto eternity upon them that fear him.

—Psalm cii. 17.

The right hand of the Lord hath wrought strength.—Psalm cxvii. 16.

Thou hast humbled the proud one as one that is slain: with the arm of thy strength thou hast scattered thy enemies.

—Psalm lxxxviii. 11.

God hath overturned the thrones of proud princes, and hath set up the meek in their stead.—Ecclesiasticus x. 17.

They that were full before hath hired out themselves for bread, and the hungry are filled.—I. Kings ii. 5.

Thou wilt perform the truth to Jacob, the mercy to Abraham: which thou hast sworn to our fathers from the days of old.—Micheas vii. 20.

There is not a single coincidence here, which may not be found in the greatest works of genius. Is Byron not original because, every word he uses is found in a dictionary? Is it probable that Mary ran through all these books of the Old Testament, to pick up scraps which she says better than their authors? Mary's Song is original, but her ideas, like those of any holy Jewess, are formed from the inspired words, which she read in the Synagogue on the Sabbath.

<sup>1</sup>*Received Israel* back into favour again, after the nation had been banned and punished.

<sup>2</sup>*Mindful.*—Because of His mercy and not because of the merit of the Jews—rather the reverse.

<sup>3</sup>*Our fathers.*—Mary brings to mind the promises made of old—to Adam, to Abraham, and the other patriarchs.

<sup>4</sup>*His seed.*—This was the seed of *The Woman* which Mary then bore in her womb.

<sup>5</sup>*About three months.*—It is generally supposed, that she waited for the birth of the Baptist.

<sup>6</sup>*Her own house.*—Mary was an heiress, and owned the house in Nazareth where she and Joseph dwelt.

God's special mercy :

- 1st. To a nation once loved.
- 2nd. Effectual in fulfilling promise.
- 3rd. For the sake of that promise Israel was spared so long.

Israel scattered :

- 1st. For not recognising Mary's Son.
- 2nd. For persecuting Him.
- 3rd. For still hating Him.

The seed promised in Genesis iii. 15, is :

- 1st. To have enmities with the Serpent.
- 2nd. Mary crushes his head.
- 3rd. He lies in wait to sting her offspring. The Temptation in the desert.

Charity of Mary—yet, when she was confined :

- 1st. Driven out of all houses.
- 2nd. No woman to attend her.
- 3rd. The Joy of the world was her own.

57. Elizabeth autem impletum est tempus pariendi, et peperit filium.

58. Et audierunt vicini et cognati ejus quia magnificavit Dominus misericordiam suam cum illâ, et congratulabantur ei.

57. Now Elizabeth's full time of being delivered was come, and she <sup>1</sup>brought forth a son.

58. And her neighbours and kinsfolks heard that the Lord had <sup>2</sup>showed his great mercy toward her : and they <sup>3</sup>congratulated with her.



59. Et factum est, in die octavo, venerunt circumcidere puerum; et vocabant eum nomine patris sui Zachariam.

60. Et respondens mater ejus, dixit: "Nequaquam; sed vocabitur Joannes."

61. Et dixerunt ad illam: "Quia nemo est in cognatione tuâ qui vocetur hoc nomine."

62. Innuebant autem patri ejus quem vellet vocari eum.

63. Et, postulans pugillarem, scripsit dicens: "Joannes est nomen ejus." Et mirati sunt universi.

64. Apertum est autem illico os ejus et lingua ejus, et loquebatur benedicens DEUM.

59. And it came to pass, that on 'the eighth day they came to circumcise the child: and they called him by his <sup>1</sup>father's name Zachary.

60. And his mother, answering, said: Not so, but he shall be called <sup>6</sup>John.

61. And they said to her: There is none of thy <sup>7</sup>kindred that is called by this name.

62. And they <sup>8</sup>made signs to his father, how he would have him called.

63. And demanding a table-book, he wrote, saying: <sup>9</sup>John is his name. And they all wondered.

64. And immediately <sup>10</sup>his mouth was opened, and his tongue *loosed*; and he spoke, blessing God.

The *minutiæ* here recorded were evidently related to the Evangelist by the Blessed Virgin. Elizabeth, who was old at the time of the Baptist's birth, would long ago have died; and even supposing Mary did not stay till John's circumcision, she could have known the particulars from a subsequent visit to her cousin. "Full time;" "neighbours and kinsfolk;" "congratulated with her;" "the eighth day;" "they came to circumcise." All these, and the conversation between them up to the loosening of Zachary's tongue, bear evidence of feminine accuracy. The Greek of S. Luke, otherwise so elegant, is full of Hebraisms in all this passage. We can only conclude then that he wrote what Mary told him, and kept as near to her *ipsa verba* as he could.

<sup>1</sup>*Brought forth a son.*—This was always a joyful thing among the Jews. It must have been specially so under the circumstances here recounted.

<sup>2</sup>*Showed his great mercy.*—The blessings of fecundity were given by Isaac to Jacob, and hence their withdrawal was looked upon as a curse.

<sup>3</sup>*Congratulated.*—Women generally make a great noise on such occasions. Elizabeth was exceptional, and therefore they noised super-eminently.

<sup>4</sup>*The eighth day.*—Even though it were the Sabbath, Circumcision was performed. We see from this passage, that the rite could be performed at home, and by anybody, as well as a priest. There were generally experts to perform it; and in modern times a medical man aids the Rabbi.

<sup>5</sup>*Father's name.*—This came to be the custom only in the latter days.

<sup>6</sup>*John.*—How did Elizabeth know this? Some say by a sudden inspiration (and this is the more general opinion), others say Zachary wrote it for her privately.

<sup>7</sup>*Kindred.*—Names were kept in families on account of property passing from one to the other.

<sup>8</sup>*Made signs.*—Zachary must have been deaf as well as dumb, say many writers.

<sup>9</sup>*John is his name.*—This was the Angel's order.

<sup>10</sup>*His mouth was opened.*—He recovered the use of speech after ten months' silence.

John's birth was :

1st. Miraculous.

2nd. Full of blessings to others.

3rd. Beginning of miseries to himself.

Zachary's punishment was :

1st. Useful as a lesson to others.

2nd. Made the matter more significant.

3rd. His cure was another proof of the Angel's message.

65. Et factus est timor super omnes vicinos eorum, et super omnia montana Judææ divulgantur omnia verba hæc.

66. Et posuerunt omnes qui audierant in corde suo, dicentes: "Quis, putas, puer iste erit? Etenim manus Domini erat cum illo."

67. Et Zacharias pater ejus repletus est Spiritu-Sancto, et prophetavit dicens :

65. And fear came upon <sup>1</sup>all their neighbours: and all these words were divulged over all <sup>2</sup>the mountainous country of Judea.

66. And all they who had heard them <sup>3</sup>laid them up in their heart, saying: 'What a one, think ye, shall this child be? For the hand of the Lord was with him.

67. And Zachary his father was <sup>4</sup>filled with the Holy Ghost: and he <sup>5</sup>prophesied, saying :

Before we come to the examination of the *Benedictus*, we must observe that there is a *hysteron-proteron* here, just as in the other Evangelists. Zachary burst forth with his *Benedictus* as soon as

he recovered his speech ; but S. Luke gives the wondering of the people before. Now, the Blessed Virgin evidently remained until she heard the *Benedictus*, and told Luke about it. What imaginable way can we find back to these small details except with this supposition ? " Fear came upon the neighbours ; " " The words were divulged ; " " Laid them up in their heart ; " " What think ye shall this child be ? " These are all feminine observations. We shall have to speak in S. John, of Mary's perfect feminine character ; we have only to remark here how S. Luke took her words and wrote them down for our instruction.

" Laid them up in their heart." This phrase will occur again, and we shall see that it is Mary's.

<sup>1</sup>*All their neighbours.*—This fear was a reverential one, which was caused by the extraordinary event of John the Baptist's birth.

<sup>2</sup>*The mountainous country.*—These are the words of Our Lady. She went a long distance to visit Elizabeth (eighty miles or thereabouts), and tells us how reports were spread amongst the women of that neighbourhood.

<sup>3</sup>*Laid them up.*—This expression occurs in S. Luke three or four times, as at the Presentation, and the Finding in the Temple, and is evidently the expression of one who laid up words in her own heart.

<sup>4</sup>*What a one.*—Mary heard these expressions on her return to Galilee. She was going there to be suspected by Joseph, and suffer several trials. Poor dear Mother !

<sup>5</sup>*Filled with the Holy Ghost.*—This expression may be taken in its full sense, or half its sense : in the first case, it would mean that his atonement for want of faith was perfect, and he got the grace of God back ; in the second, that he was inspired to utter a psalm.

<sup>6</sup>*Prophesied.*—This does not always mean foretelling the future. It sometimes means simply preaching or praying. Zachary prophesied in every sense.

Villagers and a miracle :

1st. See God near them.

2nd. Begin to do penance.

3rd. Have their faith increased.

Zachary getting his speech back is a sign :

1st. Of one who is punished and obeys.

2nd. Atones and is accepted.

3rd. Utters the praises of God for both.

68. "Benedictus Dominus Deus Israel, quia visitavit et fecit redemptionem plebis suæ :

69. "Et erexit cornu salutis nobis in domo David pueri sui,

70. "Sicut locutus est per os sanctorum, qui à sæculo sunt, prophetarum ejus :

71. "Salutem ex inimicis nostris, et de manu omnium qui oderunt nos,

72. "Ad faciendam misericordiam cum patribus nostris, et memorari testamenti sui sancti,

73. "Jusjurandum quod juravit ad Abraham, patrem nostrum, daturum se nobis,

74. "Ut, sine timore, de manu inimicorum nostrorum liberati, serviamus illi,

75. "In sanctitate et justitiâ coram ipso, omnibus diebus nostris.

68. Blessed be the Lord <sup>1</sup>God of Israel, because he hath visited and <sup>2</sup>wrought the redemption of his people :

69. And hath raised up <sup>3</sup>a horn of salvation to us, in the house of <sup>4</sup>David his servant :

70. As he spoke by the mouth of his holy prophets, who are <sup>5</sup>from the beginning :

71. Salvation from our <sup>6</sup>enemies, and from the hand of all that hate us :

72. To show mercy to <sup>7</sup>our fathers ; and to remember his holy covenant.

73. The <sup>8</sup>oath which he swore to Abraham our father, that he would grant to us :

74. That being <sup>9</sup>delivered from the hands of our enemies, we may serve him <sup>10</sup>without fear.

75. In <sup>11</sup>holiness and justice before him, all our days.

The grammar and construction of this canticle are rather complicated, but the spirit of its utterance is clear to verse 76. He thanks God for the work of redemption then begun.

<sup>1</sup>*God of Israel.*—This is the title given to the Almighty of old.

<sup>2</sup>*Hath wrought.*—The prophets spoke of a future thing as having already occurred.

<sup>3</sup>*A horn.*—This expression signifies strength.

<sup>4</sup>*David.*—This refers to Our Lord and his mother. Most commentators join this verse with v. 72, and consider the intervening ones parenthetic.

<sup>5</sup>*From the beginning.*—Even from Adam.

<sup>6</sup>*Enemies.*—It is said that Zachary did not advert here to the Romans, but to the world, the flesh, and the devil.

<sup>1</sup>*Our Fathers*.—Some say this refers to the Patriarchs in limbo, and others say it refers to their descendants then on earth.

<sup>8</sup>*Oath*.—The solemn compact which he made.

<sup>9</sup>*Delivered*.—This to be taken in a spiritual sense.

<sup>10</sup>*Without fear*.—Rather as children than as slaves.

<sup>11</sup>*Holiness* towards God. *Justice* towards our neighbour.

76. "Et tu, Puer, propheta Altissimi vocaberis: præibis enim ante faciem Domini parare vias ejus,

77. "Ad dandam scientiam salutis plebi ejus, in remissionem peccatorum eorum,

78. "Per viscera misericordiæ DEI nostri, in quibus visitavit nos, Oriens ex alto,

79. "Illuminare his qui in tenebris et in umbrâ mortis sedent, ad dirigendos pedes nostros in viam pacis."

80. Puer autem crescebat et confortabatur spiritu; et erat in desertis, usquè in diem ostensionis suæ ad Israël.

76. And thou, <sup>1</sup>child, shalt be called the prophet of the <sup>2</sup>Most High: for thou shall go before the face of <sup>3</sup>the Lord, to prepare his way:

77. <sup>4</sup>To give knowledge of salvation to his people, unto the <sup>5</sup>remission of their sins,

78. Through the <sup>6</sup>bowels of the mercy of our God: in which the <sup>7</sup>Orient from on high hath visited us:

79. To enlighten them that sit <sup>8</sup>in darkness, and in the shadow of death: to <sup>9</sup>direct our feet into the way of peace.

80. And the child grew up, and was strengthened in spirit; and was in the <sup>10</sup>deserts until the day of his manifestation to Israel.

The concluding verses of the canticle are an apostrophe to the child just being circumcised, and intended principally for the bystanders.

<sup>1</sup>*Child*.—The Greek has little child, *be called* same as *be*.

<sup>2</sup>*Most High*.—This refers to God the Father, or the Trinity.

<sup>3</sup>*The Lord*.—This is God the Son.

<sup>4</sup>*To give knowledge.*—The people had so far forgotten the traditions regarding the Messiah, and so many glosses were laid on by the Scribes that they required a special teacher.

<sup>5</sup>*Remission of their sins.*—This was the tendency of John's baptism and also the burden of his preaching.

<sup>6</sup>*Bowels.*—A Hebrew expression for the most intense feeling.

<sup>7</sup>*Orient.*—The Hebrew word is sometimes translated *germ*. The Orient or rising sun is the germ of day. The parallel is plain.

<sup>8</sup>*In darkness.*—The Jews of those days who continued to sit there, notwithstanding the efforts of John and his Lord.

<sup>9</sup>*Direct our feet.*—This is a figurative allusion to the light which may be predicated of the teaching and example of both.

<sup>10</sup>*Deserts.*—Some say his mother took him to the desert to avoid the massacre of the Innocents, and that he remained there until he began to baptise. This seems probable.

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## CHAPTER II.

*The birth of Christ: his presentation in the temple: Simeon's prophecy. Christ, at twelve years of age, is found amongst the doctors.*

1. Factum est autem, in diebus illis, exiit edictum à Cæsare Augusto ut describeretur universus orbis.

2. Hæc descriptio prima facta est à præside Syriæ Cyrino.

3. Et ibant omnes ut profiterentur, singuli in suam civitatem.

4. Ascendit autem et Joseph à Galileâ, de civitate Nazareth, in civitatem David quæ vocatur Bethlehem, eo quodd esset de domo et familiâ David,

5. Ut profiteretur cum Mariâ, desponsatâ sibi uxore, prægnante.

1. And it came to pass that <sup>1</sup>in those days there went out a decree from <sup>2</sup>Cæsar Augustus, that <sup>3</sup>the whole world should be enrolled.

2. This enrolling was first made by <sup>4</sup>Cyrinus, the governor of Syria.

3. And all went to be enrolled, <sup>5</sup>every one into his own city.

4. And Joseph also went up from Galilee out of the city of <sup>6</sup>Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the <sup>7</sup>house and family of David,

5. To be enrolled with <sup>8</sup>Mary his espoused wife, who was with child.

There are many theories as to the exact date of this famous edict, and the day on which it was carried into execution in Judea. Cornelius A'Lapide gives six opinions, from which he generously allows you to choose that which pleases you best. Patrizi, who is a famous chronologist, cannot settle the matter. The vulgar era, starting from the Birth of Christ, is supposed by most writers to be correct; although there are probable and well-founded opinions for its having commenced four years earlier. A few years in these obscure times, when news travelled slowly, and when Judea—big enough in the eyes of Jews—was only a small province in the eyes of the Romans, are a matter of little importance.

Our Lord was registered as a Roman citizen, strange to say, by this disposition of Providence.

<sup>1</sup>*In those days.*—The days of which S. Luke has been writing, in which the birth of the Baptist and that of Our Lord occurred.

<sup>2</sup>*Cæsar Augustus.*—He reigned then undoubtedly; but the records of his decrees, though existing in the time of S. Justin, and referred to by him, have been since lost.

<sup>3</sup>*The whole world.*—Some think this meant merely Palestine. There is warrant in other parts of the sacred text for such an interpretation.

<sup>4</sup>*Cyrinus.*—There is much cavilling about this man's name; but nothing decided. Let us follow S. Luke and never mind the pagans.

<sup>5</sup>*Everyone to his own city.*—This means his *native city*, where he acquired the right of *civis Romanus*, then a very important one.

<sup>6</sup>*Nazareth into Judea.*—This was a distance of seventy English miles. It took them about three days. Some say Mary made it on foot; but it is likely S. Joseph could afford her an ass, considering her state especially.

<sup>7</sup>*House and family.*—The family was more direct in descent than the house.

<sup>8</sup>*Mary.*—The text leaves us free to conclude whether Mary was enrolled or not. She went up with Joseph because it was arranged that Our Lord should be born in Bethlehem. It is likely they both knew this, and came by Divine Inspiration.

How God works his ends by human means:

1st. A pagan emperor orders a census.

2nd. Two unknown people come to write their names.

3rd. By this, wonderful prophecies are fulfilled.

We see Mary and Joseph were:

1st. Nearly related.

2nd. Born in the same town.

3rd. Their property was in Nazareth, and there they lived.

6. Factum est autem, cùm essent ibi, impleti sunt dies ut pareret.

7. Et peperit Filium suum primogenitum, et pannis eum involvit, et reclinavit eum in præsepio, quia non erat eis locus in diversorio.

6. And <sup>1</sup>it came to pass, that when they were there, her days were <sup>2</sup>accomplished, that she should be delivered.

7. And she brought forth her <sup>3</sup>first-born son, and wrapped him up <sup>4</sup>in swaddling clothes, and laid him in a manger: because there was no room for them in the <sup>5</sup>inn.



The account of Our Lord's birth in S. Luke is equivalent, in simplicity of detail, to the account Moses gives of the Creation. He said "let there be light and there was light."

We have here a short simple recital. We may put first, what he, for elegance of style, puts last—that they were turned away from the only inn in the town of Bethlehem and had to betake themselves to a cave near the place. Here, without squalls, spasms, aids or pains of any kind, the Son of God was born. Mary herself was midwife, nurse, mother and everything. In its simplicity and poverty it is one of the most beautiful events which ever graced this earth.

Old legends and pictures represent an ass and an ox as being there for shelter at the moment. This is perfectly natural. The poor beasts left out in the fields would naturally run to the nearest shelter on a Winter's night. Twelve o'clock is the moment handed down as the date of this wonderful event.

The manger was the first resting-place of the Son of God when He had left His Mother's womb, and the cross was the last given Him by those He came to redeem.

<sup>1</sup>*It came to pass.*—This is S. Luke's pet phrase.

<sup>2</sup>*Her days were accomplished.*—These are Mary's own words; because nobody else was capable of telling what number of days Our Lord lay in her womb.

<sup>3</sup>*Firstborn.*—It does not mean that there was another born, as some Rationalists would be glad to observe, and have done; but it means that as Our Lord was the only Son of God, so was He also the only Son of Mary. It means something else. In the birth of other children the father has a share. Mary's child was all her own. She was more Mother of Him than any other woman is of her babe. If He was God, as He was, Mary is Mother of God.

<sup>4</sup>*In swaddling clothes.*—She had brought those with her from Nazareth expecting the event.

<sup>5</sup>*Inn.*—These caravanserais in the East were very wild rough places; and it is likely Mary was not sorry to be sent away from the one in Bethlehem.

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Our Lord's birth was:

- 1st. In the middle of the night.
  - 2nd. In a neglected stable.
  - 3rd. Without pomp or ceremony.
- 

In that place:

- 1st. His ancestors wielded sceptres.
  - 2nd. David minded sheep; and
  - 3rd. Ruth gleaned ears of corn.
- 

The glories of the world and the glories of Heaven met there.

The tradition is that Our Lord cried:

- 1st. At seeing an ass.
  - 2nd. Because he was cold.
  - 3rd. Because of his Mother's suffering.
- 

S. Joseph is praised:

- 1st. Because he adhered to Mary.
- 2nd. Because he loved the child.
- 3rd. Because he gave his labour and his life for both.

8. Et pastores erant, in regione eadem, vigilantes et custodientes vigilias noctis super gregem suum.

9. Et ecce angelus Domini stetit juxta illos, et claritas Dei circumfulsit illos: et timuerunt timore magno.

10. Et dixit illis angelus: "Nolite timere: ecce enim evangelizo vobis gaudium magnum quod erit omni populo:

11. "Quia natus est vobis hodiè Salvator, qui est Christus Dominus, in civitate David.

12. "Et hoc vobis signum: invenietis Infantem pannis in-

8. And there were in the same country 'shepherds watching, and keeping the 'night-watches over their flock.

9. And, behold, 'an Angel of the Lord stood by them; and 'the brightness of God shone round about them and they feared with a great 'fear.

10. And the Angel said to them: Fear not: for, behold, I bring you 'good tidings of great joy, that shall be to all the people.

11. For 'this day is born to you 'a Saviour, who is Christ the Lord, in the 'city of David.

12. And this shall be 'a sign unto you: You shall find the

volutum, et positum in præsepio."

13. Et subito facta est cum angelo multitudo militiæ cœlestis laudantium DEUM et dicentium :

14. "Gloria in altissimis DEO et iu terrâ pax hominibus bonæ voluntatis."

infant wrapped in swaddling clothes, and laid in a manger.

13. And suddenly there was with the Angel <sup>1a</sup>a multitude of the heavenly host, praising God, and saying :

14. <sup>2a</sup>Glory to God in the highest; and on earth peace to men of good will.

The only question open here is the difference between the Greek and the Vulgate versions regarding the *Gloria in excelsis*. The Greek has three staves and the Vulgate two. The difference between them is one *s*, in reality. The Greek is :

Δόξα ἐν ὑψίστοις Θεῷ | καὶ ἐπὶ γῆς εἰρήνη | ἐν ἀνθρώποις ἐνδοκία !  
 Glory to God in the highest | and peace upon earth | goodwill to men !

The *ἐνδοκία* is *ἐδοκίας* in some old manuscripts, and hence the difference. For purposes of doctrine the Vulgate is right in reducing the whole matter to a contrast between Heaven and earth. Looking at the thing from a commentator's point of view, the Greek seems really preferable, inasmuch as there is more of the *Song* about it; it gives three sentiments, and (although there is a repetition) that is what might have been sung on the occasion. Songs repeat sentiments.

<sup>1</sup>*Shepherds watching*.—Some dispute the date of the Nativity on the strength of this. They think shepherds would not be out at night in Winter. This shows their ignorance. The flocks are always out in the East, and it is only in Winter the watches relieve guard as it were. This is just what they did.

<sup>2</sup>*Night-watches*.—*Relieving guard* would be better.

<sup>3</sup>*An Angel*.—This may have been Gabriel.

<sup>4</sup>*The brightness*.—The general opinion is that this brightness was like Mount Thabor, exceedingly delightful.

<sup>5</sup>*Fear*.—The usual thing at the beginning of a heavenly vision.

<sup>6</sup>*Good tidings*.—*Εὐαγγελίζω*. I evangelise.

<sup>7</sup>*This day*.—Just at this moment—midnight.

<sup>8</sup>*A Saviour*.—The Hebrew for *Jesus*. Christ the Lord is the same as *Messias God*.

<sup>9</sup>*City of David*.—Bethlehem.

<sup>10</sup>*A sign.*—What a sign ! No such wretched babe in the whole country. Left out there in a cavern and visited by poor shepherds. A worthy coming for *Pater Pauperum*.

<sup>11</sup>*A multitude.*—A crowd of other Angels.

<sup>12</sup>*Glory to God in the highest.*—Our hymn in the Mass varies from the Vulgate rendering, but only by a word.

The first Christmas was kept :

1st. By Mary and Joseph.

2nd. By the Shepherds.

3rd. By the Angels.

Our Lord was :

1st. Crying.

2nd. Lying in a manger.

3rd. Shivering with cold.

15. Et factum est, ut disceserunt ab eis angeli in cœlum, pastores loquebantur ad invicem : "Transeamus usquē Bethlehem, et videamus hoc verbum quod factum est, quod Dominus ostendit nobis."

16. Et venerunt festinantes. Et invenerunt Mariam et Joseph, et Infantem positum in præsepio.

17. Videntes autem, cognoverunt de verbo quod dictum erat illis de puero hoc.

18. Et omnes qui audierunt mirati sunt, et de his quæ dicta erant à pastoribus ad ipsos.

19. Maria autem conservabat omnia verba hæc, conferens in corde suo.

20. Et reversi sunt pastores glorificantes et laudentes DEUM, in omnibus quæ audierant et viderant, sicut dictum est ad illos.

15. And it came to pass, that after the Angels departed from them into heaven, the shepherds said one to another : Let us go over to Bethlehem : and let us see 'this word that is come to pass, which the Lord 'hath showed to us.

16. And they came 'with haste : and they found Mary and Joseph, and 'the infant lying in a manger.

17. And seeing, they understood of the word that had been spoken to them concerning 'this child.

18. And all 'they that heard wondered ; and at those things that were told them by the shepherds.

19. But Mary kept all these words, 'pondering *them* in her heart.

20. And the shepherds returned, 'glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

This history is evidently gathered from the account of the Blessed Virgin herself. A'Lapide and others admire her great modesty in keeping all this to herself until S. Luke sought for it. The coming of the shepherds is described so accurately. Who could know the people present on the occasion better than Mary? The Greek word *ἐγνώρισαν* translated here *cognoverunt* in Latin and *understood* in English, means that they talked about the matter; and the next verse bears this out.

*"But Mary kept all these words pondering them in her heart"* are the expression of her own thoughts, which we verily believe no Evangelist would be allowed to reveal—they were so sacred—unless she gave him leave. We may safely conclude then that the whole of this narrative is Mary's, and that S. Luke got her leave to write it.

<sup>1</sup>*This word.*—Many of the more ancient Fathers, think this ought to be taken in S. John's sense—*λογος*—but their opinion is not followed by the moderns. It is rather against sound criticism, but deserves some small attention.

<sup>2</sup>*Hath showed.*—In the vision they beheld.

<sup>3</sup>*With haste.*—It is likely they ran like children.

<sup>4</sup>*The infant lying in a manger.*—Can any description be so touching and simple? It is Mary's.

<sup>5</sup>*This child.*—It is the general opinion that they were taught from heaven to believe in His Divinity.

<sup>6</sup>*They that heard.*—These were *other* than the shepherds, and people to whom the shepherds of course related all they saw.

<sup>7</sup>*Pondering them in her heart.*—Some say the shepherds told her something which she did not reveal; but there is no ground in the sacred text, for such an opinion.

<sup>8</sup>*Glorifying and praising God.*—It was their turn to sing now and give glory. Remarkable thing! God chose shepherds as his first preachers, and fishermen as his last.

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The shepherds coming :

- 1st. Full of holy curiosity.
- 2nd. In great haste and earnestness.
- 3rd. Their surprise at the sight.

The shepherds going :

- 1st. Delighted and charmed.
- 2nd. Glorifying God, and telling everyone they met.
- 3rd. Singing their own songs.

21. Et postquàm consummati sunt dies octo ut circumcidetur puer, vocatum est nomen ejus JESUS, quod vocatum est ab angelo priusquàm in utero conciperetur.

22. Et postquàm impleti sunt dies purgationis ejus secundùm legem Moysi, tulerunt illum in Jerusalem ut sisterent eum Domino,

23. Sicut scriptum est in lege Domini: *Quia omne masculinum adaperiens vulvam sanctum Domino vocabitur;*

24. Et ut darent hostiam secundùm quod dictum est in lege Domini, par turturum aut duos pullos columbarum.

21. And <sup>1</sup>after eight days were accomplished, that the child should be <sup>2</sup>circumcised, his name was called Jesus, which was called by the Angel, before he was <sup>3</sup>conceived in the womb.

22. And after the days of <sup>4</sup>her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to <sup>5</sup>present him to the Lord.

23. As it is written in the law of the Lord: That every male <sup>6</sup>opening the womb shall be called holy to the Lord:

24. And to offer a sacrifice, according as it is written in the law of the Lord, <sup>7</sup>a pair of turtle doves, or two young pigeons.

Circumcision and purification were laid down for every Jewish birth in the Mosaic Law, and Presentation in the Temple for the primogenitus, or first-begotten. Properly speaking, none of these rites affected Our Lady or her Infant. They came under no law, except that of Presentation. It can be seen, however, that they kept all laws. The outside world did not know how she conceived and brought forth. A few bosom friends and S. Joseph knew all about it. They went through every ceremony just as if they had no right to be exempt. The time was not come for explanations, and they must be treated like ordinary poor people, notwithstanding angels, and shepherds, and wise men from the East.

This is a very useful lesson to all who seek exemptions and dispensations. Generally they have a right to them; why not give up their right, like Mary?

<sup>1</sup>*After eight days.*—This is a Hebraism, which means on the eighth day.

<sup>2</sup>*Circumcised.*—This is very healthy in the East, and is practised still among Mahommedans. Jesus submitted to it for the reasons given, and He suffered more than ordinary children, because He was so perfectly formed and had the use of reason.

<sup>3</sup>*Conceived in the womb.*—It was only when Mary said : “*Be it done unto me according to Thy word,*” that the conception took place.

<sup>4</sup>*Her purification.*—Mary had none of those miseries which mothers have to submit to after childbearing, but she observed the law like every-one else.

<sup>5</sup>*Present Him.*—The first-born *only* was presented and ransomed again.

<sup>6</sup>*Opening the womb.*—This is a quotation from Exodus xiii. 2, and means simply, by figure, the first-born. Mary’s womb was not opened, but an operation equivalent to opening had been gone through, inasmuch as a babe entered it, lived in it, and left it again mysteriously. Lingard wisely observes : “I have translated it so, because if a female child were born before a male, *he* did not fulfil the *condition*.”

<sup>7</sup>*A pair of turtle doves.*—This was the offering of the poor ; and although Mary and Joseph had received money from the Magi, they still behaved as people in their class of life.

Fulfil all justice :

1st. Mary did so.	} Though not strictly obliged.
2nd. Joseph did so.	
3rd. Jesus did so.	

Dispensations :

1st. When due, need not be asked for.  
2nd. When asked for, may be refused.  
3rd. When granted, need not be used.

25. Et ecce homo erat in Jerusalem cui nomen Simeon, et homo iste justus et timoratus, exspectans consolationem Israel, et Spiritus-Sanctus erat in eo.

26. Et responsum acceperat a Spiritu-Sancto non visurum se mortem nisi prius videret Christum Domini.

27. Et venit in Spiritu in templum. Et cum inducerent puerum JESUM parentes ejus ut

25. And behold there was a man in Jerusalem named <sup>1</sup>Simeon ; and this man was just and devout, waiting for the <sup>2</sup>consolation of Israel ; and the <sup>3</sup>Holy Ghost was in him.

26. And he had received an answer from the Holy Ghost that he should not <sup>4</sup>see death before he had seen the <sup>5</sup>Christ of the Lord.

27. And he came by the Spirit into the temple. And when <sup>6</sup>his parents brought in

facerent secundum consuetudinem legis pro eo,

28. Et ipse accepit eum in ulnas suas, et benedixit DEUM et dixit :

29. "Nunc dimittis servum tuum, Domine, secundum verbum tuum, in pace :

30. "Quia viderunt oculi mei salutare tuum,

31. "Quod parasti ante faciem omnium populorum,

32. "Lumen ad revelationem gentium, et gloriam plebis tuæ Israel."

the child Jesus, to do for him according to the custom of the law,

28. He also took him into his arms, and blessed God, and said :

29. Now thou dost 'dismiss thy servant, O Lord, according to thy word, in peace :

30. Because my eyes have seen <sup>1</sup>thy salvation.

31. Which thou hast prepared before <sup>2</sup>the face of all people :

32. <sup>3</sup>A light to the revelation of the gentiles, and the <sup>4</sup>glory of thy people of Israel.

Simeon is a fine figure in the New Testament and placed by S. Luke, with artistic taste, at the very threshold of Our Lord's life, in a very beautiful situation. We see Mary and Joseph coming into the Temple with the Babe of benediction. She has gone through her legal ceremonies and can present Him herself. Just then a venerable old man comes up, asks for the child and sings this beautiful song of thanksgiving over him.

A great many credible writers say that Simeon was the son of Hillel (a famous rabbi) and father of Gamaliel another famous one. This is not denied by any writer of repute and the Talmud records a rabbi Simeon, son of Hillel. His appearance in the Temple, on this very occasion must have been a surprise to Mary and Joseph ; and also a consolation.

<sup>1</sup>*Simeon*.—This name was pretty common. Some say he was a priest and artists paint him, sometimes as circumcising (like Fra Angelico) and sometimes as performing the ceremonies. There is no reliable tradition on the subject.

<sup>2</sup>*Consolation*.—This is a Hebraism for Consoler.

<sup>3</sup>*Holy Ghost*.—This can be taken as the third person of the Trinity, since that mystery was published and preached when S. Luke wrote his Gospel.

<sup>4</sup>*See death*.—This is a Hebraism for *dying*.

*Christ of the Lord*.—The Lord's anointed, in other words. This is a different expression from Christ the Lord, in verse 11.



<sup>6</sup>*His parents.*—Those who held such a relationship to Him.

<sup>7</sup>*Dismiss Thy servant.*—Many, following Origen, think that Simeon addressed those words to Jesus Himself. We rather like the idea and prefer it to the other interpretation.

<sup>8</sup>*Thy salvation.*—The Saviour Thou hast sent to us ; or, the beginning of Thy work, in Origen's interpretation.

<sup>9</sup>*The face of all people.*—Published by magi and shepherds and priests and prophets in God's Temple.

<sup>10</sup>*A light.*—There is a distinction here between Jew and Gentile, and very finely put. A light to the Gentiles is a revelation. The Church lights a profusion of candles on the feast which commemorates this event.

<sup>11</sup>*Glory.*—Even Jews, who do not believe, glory in Our Lord as a moral teacher.

Simeon :

1st. Spared to see this event.

2nd. His joy thereat.

3rd. His address to Our Lord.

Other people who serve God faithfully can sing on their deathbed :

1st. *Nunc dimittis.*

2nd. The Ceremonies of the Church.

3rd. The last prayers. *Mors justorum.*

33. Et erat pater ejus et mater mirantes super his quæ dicebantur de illo.

34. Et benedixit illis Simeon, et dixit ad Mariam matrem ejus : "Ecce positus est hic in ruinam et in resurrectionem multorum in Israel, et in signum cui contradicetur ;

35. "Et tuam ipsius animam pertransibit gladius, ut revelentur ex multis cordibus cogitationes."

33. And <sup>1</sup>his father and mother were <sup>2</sup>wondering at these things, which were spoken concerning him :

34. And Simeon <sup>3</sup>blessed them ; and said to Mary his mother : Behold, this *child* is set for the 'ruin, and for the resurrection of many in Israel, and for <sup>4</sup>a sign which shall be contradicted :

35. And thy own 'soul a sword shall pierce, that out of many hearts <sup>7</sup>thoughts may be revealed.

One of those beautiful scenes, in the life of Our Divine Lord, which has failed to impress many, because of their want of faith or devotion, is here revealed to us. We can enter the Temple and see the whole thing acted in spirit. Mary and Joseph were wondering at the manner (altogether hidden to them) in which the Divinity of this Babe was making itself known. Mary tells this to S. Luke, and forthwith relates how the old man blessed them or *felicitated* them rather, on their fortunate relations with Heaven. He then calls Mary aside, and says a few things to herself, which she laid up in her memory and found to be too bitterly true.

The reason why these predictions were given to Mary apart, is stated by commentators to be that Joseph was not to live to see their accomplishment, and Mary was to bear this grief unshared.

One thinks that the old man might have spared her this, did we not perceive in it the designs of the Almighty in tempering Mary's earthly joys by always seasoning them with bitter ingredients.

<sup>1</sup>*His father*.—Some MSS. have Joseph and his mother; but the Vulgate seems to have taken the right way of it, as Joseph passed in the Temple as his father, and was so legally.

<sup>2</sup>*Wondering*.—They wondered at the new revelations. What with shepherds, magi, Simeon and the rest, they must have had an interesting forty days of it.

<sup>3</sup>*Blessed them*.—The Greek here could be better translated congratulated them. Old men were, however, accustomed to bless young people—as Jacob of old, his children; and Simeon looking only into his tomb and limbo, left them his good wishes before he went.

<sup>4</sup>*Ruin and Resurrection*.—"The falling and rising" as in the revised version, is the correct rendering of this passage. Taken temporally, Jerusalem was ruined and many with it because of the way they treated Jesus. Taken spiritually, many must have been damned for the share they had in His Passion. Their Resurrection came from believing in Him.

<sup>5</sup>*A sign*.—A target to be shot at is about the meaning here. So He was and so He is at the present moment.

<sup>6</sup>*Soul*.—How could a sword pierce a soul? Only the sword of grief stuck in by Simeon and stopping there till she heard His last sigh upon the Cross.

<sup>7</sup>*Thoughts*.—Thoughts of infinite variety have sprung from the Passion of Our Lord to which Simeon refers.

Heaven gives joy :

1st. When people are suffering.

2nd. When they fulfil their duties.

3rd. When trials are about to come.

Heaven gives sorrows :

1st. To dilute exuberance of joy.

2nd. To prepare one for trials and evoke sympathy.

3rd. To fit them for the joy of heaven.

36. Et erat Anna prophetissa, filia Phanuel, de tribu Aser : hæc processerat in diebus multis, et vixerat cum viro suo annis septem à virginitate suâ.

37. Et hæc vidua usquè ad annos octogintaquatuor, quæ non discedebat de templo, jejuniis et obsecrationibus serviens nocte ac die.

38. Et hæc, ipsâ horâ superveniens, confitebatur Domino, et loquebatur de illo omnibus qui expectabant redemptionem Israel.

36. And there was a<sup>1</sup>prophetess *called* Anna, the daughter of Phanuel, of the <sup>2</sup>tribe of Aser : she was far advanced in years, and had lived with her husband seven years <sup>3</sup>from her virginity.

37. And she was a widow until <sup>4</sup>four score and four years : who departed not from the temple, by <sup>5</sup>fastings and prayers serving <sup>6</sup>night and day.

38. Now she, at the same hour, coming in, <sup>7</sup>gave praise to the Lord ; and <sup>8</sup>spoke of him to all that looked for the redemption of Israel.

All the wonders are not finished. Just as Simeon has finished his canticle, Anna appears on the scene. Some old legends have it that Simeon died of joy, and Anna took up his strain. Every age, sex and profession have confessed the Divinity of Our Saviour before he was forty-one days old.

Kings, princes (Herod, etc.) ; priests (Zachary) ; virgins, widows, infants (John) ; old men and old women. This certainly is remarkable.

S. Ambrose has an observation equally curious. He says : " Strange things are happening all round. A virgin begets ; a barren woman does the same ; a dumb man speaks and sings ; a woman prophesies ; wise men adore ; a child exults in the womb ; and the whole country seems full of surprises."

We are now at the end of the strange scenes which ushered in the

birth of Our Lord, and for the history of which we have to thank Our Lady and S. Luke. The history here presented to us is different from the other Evangelists, inasmuch as it gives us an insight into the private life of Our Lord, whereas the others trouble themselves chiefly about the public.

<sup>1</sup>*Prophetess*.—There are very few recorded under this name in the Scripture. We have scarcely one prophecy made by a woman, if we except Our Lady. Women were not allowed to speak in the Temple or in the synagogues.

<sup>2</sup>*Tribe of Aser*.—This was a very quiet tribe which was remarkable for minding home business and making money. S. Anna departed from the traditions of her fathers.

<sup>3</sup>*From her virginity*.—That is to say from her puberty. Children are not virgins properly speaking; because they are not capable of generation.

<sup>4</sup>*Four score and four*.—There is a dispute as to whether this is the period of her widowhood or of her life. The majority of writers incline to the former. She must be 106 years then at this time. She is praised for remaining a widow. Very few Jewish women imitated her.

<sup>5</sup>*Fastings and prayers*.—There was a sort of convent attached to the Temple where these exercises were carried on.

<sup>6</sup>*Night and day*.—Night was always considered a favourite time for prayer. David, *In media nocte*. Our Lord, *Erat pernoctans in oratione Dei*.

<sup>7</sup>*Gave praise*.—She followed Simeon.

<sup>8</sup>*Spoke of Him*.—She was cautious. She only spoke to those who looked for the event she had witnessed.

Christ appeared :

- 1st. To the shepherds—by angels.
- 2nd. To the magi—by a star.
- 3rd To Simeon and Anna—by the Holy Ghost.

- 1st. The shepherds saw Him.
- 2nd. The magi adored Him.
- 3rd. Simeon and Anna embraced Him.

So we :

- 1st. In the beginning—know Him.
- 2nd. Soon in His service—adore Him.
- 3rd. Serving Him a long time we take Him in our arms.

This old woman served God :

- 1st. As a virgin.
- 2nd. As a wife.
- 3rd. As a widow.

39. Et ut perfecerunt omnia secundum legem Domini, reversi sunt in Galilæam, in civitatem suam Nazareth.

40. Puer autem crescebat et confortabatur, plenus sapientiâ. Et gratia Dei erat in illo.

41. Et ibant parentes ejus per omnes annos in Jerusalem, in die solemni Paschæ.

39. And <sup>1</sup>after they had performed all things according to the law of the Lord, they returned into <sup>2</sup>Galilee, to their own city Nazareth.

40. And the child grew, and waxed strong, <sup>4</sup>full of wisdom and <sup>6</sup>the grace of God was in him.

41. And <sup>6</sup>his parents went every year to Jerusalem, at the solemn day of the <sup>7</sup>pasch.

Mary here gives us an accurate picture of the life they led. They went back to Nazareth after they had performed all the law required of them. There is no mention here of the flight into Egypt, because that was merely an episode. The opinion put forward in S. Matthew (page 20), is confirmed by this account of S. Luke. If the Holy Family—at least Joseph and Mary—went every year to Jerusalem; they could not come from Egypt to do so.

That fortieth verse contains as much sweetness as half the Gospel. Mary dwells with complacency on every growing virtue of her Son, as He is pleased to manifest them. He grew—He was full of wisdom—He waxed strong. The grace of God was in Him in His comeliness and sweetness of manner. Here is the doating fondness of a mother, who watches every trait of her only Child, who was ALL to her.

<sup>1</sup>*After they had performed.*—In S. Matthew a pretty fair share of attention was given to this point. A new French commentator thinks the sojourn in Egypt could not be more than a few weeks. This theory is the best for reconciling the two Evangelists; although somewhat against tradition.

<sup>2</sup>*Galilee.*—This was their fixed home, and they had no business in Jerusalem except they went there for devotion's sake.

<sup>3</sup>*The child grew, and waxed strong.*—This is a mother's observation about her beloved boy.

<sup>4</sup>*Full of wisdom.*—This expression is well chosen. He was *full*, but did not send his wisdom out except gradually.

<sup>6</sup>*The grace of God.*—This does not mean literally sanctifying grace, but

the sweetness and heavenly delight which the hypostatic union imparted to Him.

<sup>6</sup>*His parents went every year.*—Joseph was obliged to go *three times* a year, and Mary not at all, after the Purification. The Greek of S. Luke, leaves it to be inferred that both went as often in the year as the law required one to go—at least that both went to the Pasch is clearly laid down.

<sup>7</sup>*Pasch.*—This was the great feast of the Passover.

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Parents ought to :

1st. Be regular in religious duties.

2nd. Take their children with them.

3rd. Watch over their growth in goodness.

Our Lord's growth in holiness was :

1st. After a human manner in acquired knowledge.

2nd. Also in comparisons and conclusion.

3rd. Also in manifesting secrets and heavenly truths.

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42. Et cùm factus esset annorum duodecim, ascendentibus illis Jerusolymam secundùm consuetudinem diei festa,

43. Consummatisque diebus, cùm redirent, remansit puer JEsus in Jerusalem, et non cognoverunt parentes ejus.

44. Existimantes autem illum esse in comitatu, venerunt iter diei, et requirebant eum inter cognatos et notos :

45. Et non invenientes, regressi sunt in Jerusalem, requirentes eum.

42. And when he was <sup>1</sup>twelve years old, they went up to <sup>2</sup>Jerusalem, according to the custom of the feast.

43. And after they had fulfilled <sup>3</sup>the days, when they returned, <sup>4</sup>the child Jesus remained in Jerusalem ; and <sup>5</sup>his parents knew it not.

44. And thinking that he was in the company, they came <sup>6</sup>a day's journey, and sought him among their <sup>7</sup>kinsfolks and acquaintance.

45. And not finding him, <sup>8</sup>they returned into Jerusalem, seeking him,

To take in properly the situation of the Three Days' Loss, we must call to mind the Oriental mode of travelling. People did not go in threes or twos, but in caravans of hundreds from one place to the other. They set out on a journey, say from Nazareth, at daybreak, carrying provisions for a week or so with them.

The children ran on first, capering and playing as is their wont, the younger or more robust people came next, on foot, and the old and disabled came last, mounted on asses. Thus they journeyed, and halted at stated places until they reached the end. Nazareth was over sixty miles, or three days' journey from Jerusalem. When the term prescribed for devotional exercises was over, the caravan in which the Holy Family had come started for Nazareth. Our Lord might go with Mary and the women, or with Joseph and the men, or with youngsters of His own age. When they halted on the evening of the first day, they naturally expected that He would come to lodge with His parents and guardians. There was no call for their missing Him until then.

<sup>1</sup>*Twelve years old.*—At that age young Jews were supposed to take the obligations of men with regard to the legal ceremonies.

<sup>2</sup>*Jerusalem.*—It was there only the Paschal Lamb could be eaten and the sacrifices offered.

<sup>3</sup>*The days.*—These days were generally seven or eight, but people were not obliged to remain the whole time. They could return home after eating the Paschal Lamb, for that matter, if they chose.

<sup>4</sup>*The child Jesus.*—*The boy Jesus* is better English, and a more correct translation, both of the Greek and Latin.

<sup>5</sup>*His parents knew it not.*—This was their first trial with regard to the separation His duties must, on a future day, cause.

<sup>6</sup>*A day's journey.*—They halted for their night's rest, somewhere twenty miles north of Jerusalem. It is likely the caravan rested in tents, as they do still.

<sup>7</sup>*Kinsfolks and acquaintance.*—His boy relations of the same age were very fond of Him, as we see that four or five of them became His Apostles afterwards.

<sup>8</sup>*They returned.*—Some say they did not wait to sleep, so great was their grief and anxiety.

### The Three Days' Loss :

1st. Painful to Mary ; never lost Him before.

2nd. Painful to Joseph ; thought himself not good enough.

3rd. Painful to friends even, who loved Him and feared something had happened.

### Mary's thoughts would be :

1st. Perhaps He is already crucified.

2nd. Perhaps He is beginning His work.

3rd. He knows we are broken-hearted and why did He not tell us ?

46. Et factum est, post triduum invenerunt illum in templo, sedentem in medio doctorum, audientem illos et interrogantem eos.

47. Stupebant autem omnes qui eum audiebant super prudentiâ et responsis ejus.

48. Et videntes admirati sunt. Et dixit mater ejus ad illum: "Fili, quid fecisti nobis sic? ecce pater tuus et ego dolentes quærebamur te."

49. Et ait ad illos: "Quid est quoddam me quærebatis? nesciebatis quia in his quæ Patris mei sunt oportet me esse?"

50. Et ipsi non intellexerunt verbum quod locutus est ad eos.

46. And it came to pass, that <sup>1</sup>after three days they found him <sup>2</sup>in the temple, sitting in the midst of the doctors, <sup>3</sup>hearing them, and asking them questions.

47. And <sup>4</sup>all that heard him were astonished at his wisdom and his <sup>5</sup>answers.

48. And seeing *him*, they wondered. And <sup>6</sup>his mother said to him: Son, why hast thou done so to us? behold, thy father and I have sought thee <sup>7</sup>sorrowing.

49. And he said to them: How is it that you <sup>8</sup>sought me? <sup>9</sup>did you not know that I must be about the things that are my Father's?

50. And they <sup>10</sup>understood not the word that he spoke unto them.

The real cartoon which a good painter might grace his easel with on the subject of the finding in the Temple, would be as follows:—Mary and Joseph come in, are struck dumb at the sight before them; there is their son (a little boy) asking questions, and all the wise old doctors in despair.

The reality seems to be this. Our Lord wanted to have His existence in the world made known. Archelaus was deposed, Herod was dead, and the talking about the Messiah had ceased. These doctors must be put on the alert. Some young doctor admired the child's answers to a few questions, and took him home to lodge with him—like a poor scholar—and brings him there next day. He puts them on the search again. He shows them, in a quiet child-like way, that the Messiah must be now on earth.

Mary and Joseph come—see this affair going on—and wait till it is over, in admiration. When Our Lord leaves the Temple and joins his parents, Mary puts to him her motherly enquiries,



because she could afford to do so — Joseph does not say a word — and then comes His remarks — *the first recorded in the Gospels.*

<sup>1</sup>*After three days.*—This is the Hebrew form of expression. It was really after two, but on the third. The first day they went to the inn. The next day they came to Jerusalem tired, and on the third day they found Him in the Temple. Some writers think otherwise, but this is the natural interpretation.

<sup>2</sup>*In the Temple.*—They went there instinctively, knowing well where His bent would keep Him.

<sup>3</sup>*Hearing them, etc.*—The general opinion is, that Our Lord as it were entered Himself—being now twelve years, as a scholar, and on the first day frightened His masters by the subtlety of His questions for information as it were.

<sup>4</sup>*All.*—This means the doctors as well as the bystanders.

<sup>5</sup>*Answers.*—The doctors of course catechised Him, and they found Him what He was, their master.

<sup>6</sup>*His Mother.*—Joseph said not a word, although it seemed to have been his business. Mary's question was exceedingly gentle, and the appendix was nice beyond measure.

<sup>7</sup>*Sorrowing.*—There is a great secret in this one word.

<sup>8</sup>*Sought me.*—Did you not guess at the place I might be in?

<sup>9</sup>*Did you not know?*—I infer that He told them of this, but they had forgotten; and Mary's great love made her imagine it something else. Hence the gentle remark.

<sup>10</sup>*Understood not.*—Their grief, and then their joy, prevented their clearness of comprehension. Experience shows us this. Mary told it to S. Luke and he wrote it down as we have it. No one could understand that wonderful Boy, not even His mother.

Jesus stopping away.

1st. God's call above all human ties.

2nd. Must be attended to in youth if it comes.

3rd. Youth to continue in age by fervour.

Seeking Jesus. Do it.

1st. Immediately.

2nd. Carefully.

3rd. Sorrowfully.

51. Et descendit cum eis et venit Nazareth, et erat subditus illis. Et mater ejus conservabat omnia verba hæc in corde suo.

52. Et JESUS proficiebat sapientia et ætate et gratiâ, apud DEUM et homines.

51. And he <sup>1</sup>went down with them, and came to Nazareth; and <sup>2</sup>was subject <sup>3</sup>to them. And his mother <sup>4</sup>kept all these words in her heart.

52. And <sup>5</sup>Jesus increased in wisdom, and age, and grace with God and men.

We have in these few verses another charming revelation of the domestic life of Mary, Joseph and Jesus. He is now come, as it were, to man's estate. He shows that he is exempt from their control, and Origen remarks that they were afraid He was about to go back to Heaven, until the time of His public ministry. There is something in this, and their concern for His loss may be mixed with such an apprehension. However, Mary tells S. Luke that they were all disappointed most-agreeably. He came down with them—after the caravan had passed—to Nazareth and was subject to them. They were afraid of Him, but He took that away and was still the boy, until the age of thirty.

Mary takes care to remark that he was a splendid young man, that he was the pride of the village, and yet the fear. That the grace of God shone out of Him, so that all admired Him, and no one dared to make free with Him. He was charming to his friends, but made them all keep their distance except in spiritual difficulties.

<sup>1</sup>*Went down.*—Came up, was put before; and these words signify simply that they three went home together.

<sup>2</sup>*Was subject to them.*—Mary tells this to S. Luke. They were evidently of opinion that He would change their household, set up a tabernacle, or do something extraordinary. Nothing of the sort. He showed a passing ray of His Divinity, and then took his plane and helped Joseph at his work. This is the idyllic picture of S. Luke who could not lose his art in his calling.

<sup>3</sup>*To them.*—It does not say to Mary only; but to Joseph also. We hear no more of Joseph in the Gospels, and some think he died soon after their return to Nazareth. The natural interpretation from Mary's words would be that Joseph lived until Jesus was able to work like an ordinary carpenter and support Himself—although He had other bread to eat—and then the last of the Patriarchs disappeared.

<sup>4</sup>*Kept all these words in her heart.*—God bless her for telling us. How sweet these revelations of Mary are.

<sup>5</sup>*Jesus increased.*—This has been explained already. He grew in body; and his soul in experimental knowledge made rapid strides, so as to please all his contemporaries until He began to teach them.

Jesu's obedience :

- 1st. To redeem the world.
- 2nd. To give an example to young men.
- 3rd. To teach Religious their duty.

Death of S. Joseph :

- 1st. After doing his duty on earth.
- 2nd. Brought knowledge to limbo.
- 3rd. How rejoiced when Our Lord went to bring him and his companions to heaven.

## CHAPTER III.

*John's mission and preaching. Christ is baptized by him.*

1. Anno autem quintodecimo imperii Tiberii Cæsaris, procurante Pontio-Pilato Judæam, tetrarchâ autem Galilææ Herode, Philippo autem fratre ejus tetrarchâ Iturææ et Trachonitidis regionis, et Lysania Abylinæ tetrarchâ,

2. Sub principibus sacerdotum Annâ et Caipha: factum est verbum Domini super Joannem, Zachariæ filium, in deserto.

3. Et venit in omnem regionem Jordanis, prædicans baptismum pœnitentiæ, in remissionem peccatorum:

4. Sicut scriptum est in libro sermonum Isaïæ prophetæ: "Vox clamantis in deserto: *Parate viam Domini, rectas facite semitas ejus.*

5. "Omnis vallis implebitur, et omnis mons et collis humiliabitur, et erunt prava in directa, et aspera in vias planas:

6. "Et videbit omnis caro salutare Dei."

1. Now in the <sup>1</sup>fifteenth year of the reign of Tiberius Cæsar, <sup>2</sup>Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and <sup>3</sup>Philip his brother tetrarch of Iturea, and the country of Trachonitis, and <sup>4</sup>Lysanias tetrarch of Abilina,

2. Under the high priests <sup>5</sup>Annas and Caiphas: <sup>6</sup>the word of the Lord came to John, the son of Zachary, in the desert.

3. And he came into all the country <sup>7</sup>about the Jordan, preaching the baptism of penance for the remission of sins.

4. As it is written in the book of the words of <sup>8</sup>Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord: make his paths straight:

5. Every valley shall be filled: and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough ways plain:

6. And all <sup>9</sup>flesh shall see the salvation of God.

S. Luke's arrangements for determining the date of the Baptist's public appearance are rather elaborate in point of chronology. This is S. Luke's peculiar mode of doing his work. In the *Creeeds* we have *Pontius Pilate*, and the Italians have a proverb

to signify that he is *out of place*. Here we have a whole regiment of governors, disciplined according to their various civil and ecclesiastical drill-duty. It shows us how particular the Evangelist was in making out his point—which was to fix the date exactly.

Critics quarrel with his dates—what do they not quarrel with? —I rather believe the Evangelist than all the pagans, baptized and unbaptized, who have taken exception to him. *S. Luke puts his coins into the foundation stone of the Church.*

<sup>1</sup>*Fifteenth year.*—Chronologists reckon this as beginning with the year in which Augustus took Tiberius into a *quasi* joint Emperorship.

<sup>2</sup>*Pontius Pilate.*—He succeeded one of the deposed Herods.

<sup>3</sup>*Philip.*—Commentators are divided as to whether this was the Philip whose wife was the cause of the Baptist's death or the disinherited one. One of them was son to Cleopatra, and they were both, corrupt and bad.

<sup>4</sup>*Lysanias.*—There is a great dispute about him. There may have been two or three of the same name. This naming after fathers, uncles, and grandfathers, was as common in Palestine as it is amongst ourselves.

<sup>5</sup>*Annas and Caiphas.*—There could not be two High Priests at the same time. Annas was the *ex*-High Priest, the father-in-law of Caiphas, and father of no less than five subsequent High Priests. He kept his old title by courtesy, because the Jews did not admit Caiphas, who was intruded by the Romans.

<sup>6</sup>*The word of the Lord.*—This is what we call inspiration or a vocation.

<sup>7</sup>*About the Jordan.*—From this it appears that John preached on both sides of the river, and did not confine his labours to the strictly Jewish side.

<sup>8</sup>*Isaias the prophet.*—These words are quoted nearly to the letter from Isaias xl. 3, etc.

<sup>9</sup>*Flesh.*—This is a Hebraism for human being. S. Luke quotes.

#### Secular education :

1st. Useful for commanding attention.

2nd. For helping spiritual.

3rd. For the sake of truth.

#### John's office :

1st. Was ordained from heaven.

2nd. Undertaken in the right time.

3rd. Chronicled by all.

7. Dicebat ergò ad turbas quæ exibant ut baptizarentur ab ipso: "Genimina viperarum, quis ostendit vobis fugere à venturâ irâ?"

8. "Facite ergo fructus dignos pœnitentiæ, et ne cœperitis dicere: *Patrem habemus Abraham*: dico enim vobis quia potens est DEUS de lapidibus istis suscitare filios Abrahæ.

9. "Jàm enim securis ad radicem arborum posita est. Omnis ergò arbor non faciens fructum bonum excidetur, et in ignem mittetur."

7. He said, therefore, to the <sup>1</sup>multitudes that came forth to be baptized by him: Ye offspring of vipers, who hath <sup>2</sup>showed you to flee from the wrath to come?

8. Bring forth, therefore, <sup>3</sup>fruit worthy of penance; and do not begin to say: We have <sup>4</sup>Abraham for our father. For I say to you, that God is able <sup>5</sup>of these stones to raise up children to Abraham.

9. For now <sup>6</sup>the axe is laid to the root of the trees. Every tree, therefore, that bringeth not forth good fruit, shall be cut down, and <sup>7</sup>cast into the fire.

We have a specimen here of the fine, bold preaching of S. John the Baptist. SS. Matthew and Mark tone it down somewhat by intimating that he meant only the Pharisees and Sadducees; but S. Luke seems to imply that he addressed them all in these scathing terms. Of course, he was put in prison and put to death for telling the truth, and so much to his honour.

A man, living in a desert and given to God from his childhood, and coming in contact with sinners who wanted to undergo the ceremony of his Baptism in order to pass for sanctified, had enough to enkindle a divine rage within his bosom. This is the fair and only explanation of his words. They pretended before to avoid the future wrath; but he knew very well they could not do so, except by doing works worthy of penance—changing their modes of life.

<sup>1</sup>*Multitudes*.—Crowds flocked out to him, and many believed him to be the Messiah. The baptism of John became a sort of fashionable title to religious society.

<sup>2</sup>*Showed you*.—The Greek word here is equivalent to showing you a map by which you can pick out your own way.

<sup>3</sup>*Fruit worthy of penance*.—Curtail your pleasures, give alms, or practise some sort of mortification, to show that your returning to God is sincere.

*<sup>4</sup>Abraham for our father.*—Descent from Abraham will not save you—rather, as S. John has it, will those be saved “who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—S. John, i. 13.

*<sup>5</sup>Of these stones.*—Beyond the literal meaning, some old writers think the Baptist refers to the pagans.

*<sup>6</sup>The axe.*—There is destruction coming to very tall and stately peoples who will not listen to my warnings.

*<sup>7</sup>Cast into the fire.*—This seems to have become a favourite expression with the preachers of the New Dispensation. Fire purifies gold, and destroys alloy and other mixtures.

S. John preaching :

1st. Was in himself a sermon.

2nd. Had a heavenly look.

3rd. No human respect.

Depending upon your family or the Church for salvation, is like :

1st. Depending on a dead grandfather for a birthday present.

2nd. Looking for the snow, melted last year, to cool your beverage.

3rd. Expecting Heaven for the sake of your gentility.

10. Et interrogabant eum turbæ, dicentes : “ Quid ergò faciemus ? ”

11. Respondens autem, dicebat illis : “ Qui habet duas tunicas det non habenti, et qui habet escas similiter faciat.”

12. Venerunt autem et publicani ut baptizarentur, et dixerunt ad illum : “ Magister, quid faciemus ? ”

13. At ille dixit ad eos : “ Nihil ampliùs quàm quod constitutum est vobis faciatis.”

10. And <sup>1</sup>the people asked him, saying : What then shall we do ?

11. And he, answering, said to them : He that hath <sup>2</sup>two coats, let him give to him that hath none : and he that hath meat, let him do in like manner.

12. And <sup>3</sup>the publicans also came to be baptized, and said to him : “ Master, what shall we do ? ”

13. But he said to them : Do <sup>4</sup>nothing more than that which is appointed you.

14. Interrogabant autem eum et milites, dicentes : " Quid faciemus et nos ? " Et ait illis : " Neminem concutiat, neque calumniam faciat, et contenti estote stipendiis vestris."

14. And 'the soldiers also asked him, saying : And what shall we do ? And he said to them : 'Do violence to no man : neither calumniate any man : and be content with your pay.

It has been remarked that saints who are severe upon themselves are gentle towards others. Mortified confessors give light penances, and canonized theologians are mild in their moral teachings. S. John the Baptist, severe as he was to himself, is mild to his hearers, and (if one might say so) his penitents. He thunders at sin, but when the sinner comes to him, the honey is in his mouth.

Fillion remarks : " This is the confessional after the pulpit. What a keen insight did this ascetic possess ; who, despite his retired life, knew so perfectly the defects and needs of his countrymen ! "

It is well to remark that, when S. John gave his charitable injunctions to the general crowd, the outcasts of society plucked up courage to come to him. The Pharisees and other law-abiding Jews considered the publicans as next door to harlots, and soldiers (mercenaries) as even worse.

<sup>1</sup>*The people*.—This was the general crowd. S. Luke is giving us a specimen of the Baptist's teaching, and lets us know how practical it was, since he suited himself to each one's duty.

<sup>2</sup>*Two coats*.—One coat was quite enough in a hot country like Judea. Even if it were not, another's need hath a claim on charity. S. John—after the Oriental manner—by mentioning particular things, recommended the crowd to see that no one dies of cold or hunger amongst them.

<sup>3</sup>*The publicans* or tax-gatherers. It should be so translated.

<sup>4</sup>*Master*.—Rabbi in their language was a title of respect, the Greek is equivalent to teacher. Only the despised publicans called him Rabbi.

<sup>5</sup>*Nothing more*.—Collectors of taxes and revenues were accustomed then to exact more than their due, and enrich themselves at the expense of the State as well.

<sup>6</sup>*The soldiers*.—The soldiers in those days were the waifs and strays of society, who took up arms for a livelihood.

<sup>7</sup>*Do violence, etc.*—The three injunctions given here are :—Not to use their arms without orders. 2nd. *Calumniate* in the Old Testament means to persecute : here it is a translation from the Greek *συκοφαντειω*, which



has a curious origin, but means literally—acting the spy or informer over-much. 3rd. The soldiers so often struck for pay or robbed if they did not get it, that their pay was tripled since the days of Julius Cæsar. This bribing the soldiery led to the fall of the Roman Empire.

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John's instructions are:

- 1st. Simple.
- 2nd. To the point.
- 3rd. Suitable to all classes.

Informers:

- 1st. Were despised by all.
  - 2nd. Are hateful to right instincts.
  - 3rd. Denounced by S. John Baptist.
- 

15. Existimante autem populo, et cogitantibus omnibus in cordibus suis de Joanne, ne fortè ipse esset Christus,

16. Respondit Joannes, dicens omnibus: "Ego quidem aqua baptizo vos: veniet autem fortior me, cujus non sum dignus solvere corrigiam calceamentorum ejus: ipse vos baptizabit in Spiritu-Sancto et igni:

17. "Cujus ventilabrum in manu ejus, et purgabit aream suam, et congregabit triticum in horreum suum, paleas autem comburet igni inextinguibili."

18. Multa quidem et alia exhortans, evangelizabat populo.

19. Herodes autem tetrarcha, cum corripere ab illo de Herodiade uxore fratris sui, et de omnibus malis quæ fecit Herodes,

20. Adjecit et hoc super omnia, et inclusit Joannem in carcere.

15. And as people were of opinion, and all were thinking in their hearts of John, that perhaps he might be<sup>1</sup>the Christ:

16. John<sup>2</sup>answered, saying to them all: I indeed baptize you with water: but there shall come one mightier than I, the<sup>3</sup>latchet of whose shoes I am not worthy to loose: he shall baptize you with the Holy Ghost, and with<sup>4</sup>fire.

17. Whose fan is in his hand: and he will purge his floor, and will gather the wheat into his barn; but the chaff he will burn with unquenchable fire.

18. And<sup>5</sup>many other things, exhorting, did he preach to the people.

19. But Herod the tetrarch, when he was<sup>6</sup>reproved by him for Herodias his brother's wife, and for<sup>7</sup>all the evils which Herod had done.

20. He<sup>8</sup>added this also above all, and shut up John in prison.

From the manner in which the Greek and Latin of S. John's answer to the Jews is given us, we must conclude that in the Syro-Chaldaic in which it was uttered, he used the prophetic style and made the usual parallelisms. It must have run, in the original, something like this :

I am merely a baptiser with water,  
 There cometh another far mightier than I :  
 So great is His worth, and so much is He above me  
 The latchet of His shoe I am not worthy to loose.  
 Not solely with water shall He baptise you ;  
 Yea with the Holy Ghost and fire besides.  
 With a fan in His hand to winnow the world,  
 Well shall He take off the chaff from the wheat :  
 The latter to garner in His barn above,  
 The former to cast into the fire below.

S. Luke anticipates the course of his history, and concludes this part of his work by mentioning John's imprisonment.

<sup>1</sup>*The Christ*.—Evidently the people were expecting the Messiah at the time. The wise men, the slaughter of the Innocents, the Boy in the Temple, had done their work in publishing Our Lord's existence.

<sup>2</sup>*Answered*.—They have not put a question according to S. Luke's account. But *answering*, in the phraseology of the time, meant *beginning to speak*.

<sup>3</sup>*Latchet*.—Slaves took off shoes and carried them in the Temple for their masters.

<sup>4</sup>*Fire*.—This has reference to the Day of Pentecost.

<sup>5</sup>*Many other things*.—S. Luke does not mean to chronicle more, but leaves us to imagine.

<sup>6</sup>*Reproved*.—S. John must visit sinfulness, especially in high places, because of the scandal.

<sup>7</sup>*All the evils*.—The other Evangelists mention only the one sin of Herod, but S. Luke says there were more ; in fact, this Herod was deposed afterwards and died in disgrace.

<sup>8</sup>*Added this*.—This crowned all his evils. S. Luke often turns off his main discourse to make an observation of this kind.

Preachers praised :

1st. Ought to refuse the honours offered.

2nd. Not for that though to cease.

3rd. Never to look for applause.

John's daring was :

1st. In the line of his duty as a teacher of morality.

2nd. Necessary for his purpose.

3rd. He was ready to die for the truth of his words.

21. Factum est autem, cum baptizaretur omnis populus, et JESU baptizato et orante, apertum est cœlum :

22. Et descendit Spiritus-Sanctus corporali specie, sicut columba, in ipsum ; et vox de cœlo facta est ; "Tu es Filius meus dilectus in te complacui mihi."

21. Now<sup>1</sup>it came to pass, when <sup>2</sup>all the people were baptized, that Jesus also <sup>3</sup>being baptized, and praying, 'heaven was opened :

22. And the Holy Ghost descended in a bodily shape as <sup>4</sup>a dove upon him : and <sup>5</sup>a voice came from heaven : Thou art my <sup>6</sup>beloved Son ; in thee I am well pleased.

S. Luke is remarkable in recording small things which he could only know from others, and for which a particular revelation was not necessary. How that Our Lord *prayed* when he left the water, the *bodily shape*, and many matters of a similar description too numerous to mention particularly. He had all these small things from a woman's tongue, and the informant—according to the generally received opinion—was Our Lady. Hence we may call this, in great part at least, Mary's Gospel.

There is then such a significance in all those seemingly small matters. They particularise the turning points of events, and give us a model as to our behaviour on similar occasions.

The whole Trinity, as remarked before, was revealed here. The FATHER in the voice from heaven, the SON standing on the bank of the river, and the HOLY GHOST in the form of a dove lighting upon Him. This revelation was made at the *Baptism* of Jesus as it is now first made at baptism of our infants.

<sup>1</sup>*It came to pass*.—This seems a pet phrase with S. Luke ; but it generally ushers in something of very special importance.

<sup>2</sup>*All the people.*—It is not clear from the Latin whether Jesus was baptised with a number of others or not. The Greek aorist makes it appear that they were all baptised, and He came on specially. The accounts of the other Evangelists, where John refuses to exercise his office, and the rest, all converge towards the tradition so well preserved, that Our Lord was baptised in the river when there were crowds upon the banks, for *whose sake* the revelation of the Trinity was made.

<sup>3</sup>*Being baptised and praying.*—These are two participles differing in *voice* both in Greek and Latin. The plain meaning is, that as Jesus emerged from the water, praising God, the other event took place.

<sup>4</sup>*Heaven was opened.*—For the first time in 4,000 years.

<sup>5</sup>*A dove.*—This bird is a symbol of affection in the Scriptures. The Son is the Word, only begotten ; the Holy Ghost is the Love between Father and Son.

<sup>6</sup>*A voice.*—This voice was for the beholders. Neither John nor Jesus had need of it.

<sup>7</sup>*Beloved Son.*—This expression in Hebrew and in Greek is equivalent to *first-born* and *only-begotten*.

#### Jesus :

1st. Humbles Himself to this rite.

2nd. Makes John treat Him as a sinner.

3rd. Heaven shows its approbation in a most extraordinary manner.

#### John :

1st. Refuses to baptise—from humility.

2nd. Does so when ordered.

3rd. Has his proclamation confirmed by the apparition.

23. Et ipse JESUS erat incipiens quasi annorum triginta, ut putabatur, filius Joseph, qui fuit Heli, qui fuit Mathat,

23. And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat,

24. Qui fuit Levi, qui fuit Melchi, qui fuit Janne, qui fuit Joseph,

25. Qui fuit Mathathiaë, qui fuit Amos, qui fuit Nahum, qui fuit Hesli, qui fuit Nagge,

26. Qui fuit Mahath, qui fuit Mathathiaë, qui fuit Semei, qui fuit Joseph, qui fuit Juda,

27. Qui fuit Joanna, qui fuit Resa, qui fuit Zorobabel, qui fuit Salathiel, qui fuit Neri,

28. Qui fuit Melchi, qui fuit Addi, qui fuit Cosan, qui fuit Elmadam, qui fuit Her,

29. Qui fuit Jesu, qui fuit Eliezer, qui fuit Jorim, qui fuit Mathat, qui fuit Levi,

30. Qui fuit Simeon, qui fuit Juda, qui fuit Joseph, qui fuit Jona, qui fuit Eliakim,

31. Qui fuit Melea, qui fuit Menna, qui fuit Mathatha, qui fuit Nathan, qui fuit David,

32. Qui fuit Jesse, qui fuit Obed, qui fuit Booz, qui fuit Salmon, qui fuit Naasson,

33. Qui fuit Aminadab, qui fuit Aram, qui fuit Esron, qui fuit Phares, qui fuit Judæ,

24. Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph,

25. Who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge,

26. Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda,

27. Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri,

28. Who was of Melchi, who was of Addi, who was of Cosan, who was of Elmadan, who was of Her,

29. Who was of Jesus, who was of Eliezer, who was of Jorim, who was of Mathat, who was of Levi,

30. Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim,

31. Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David,

32. Who was of Jesse, who was of Obed, who was of Booz, who was of Salmon, who was of Naason,

33. Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas,

34. Qui fuit Jacob, qui fuit Isaac, qui fuit Abrahæ, qui fuit Thare, qui fuit Nachor,

35. Qui fuit Sarug, qui fuit Ragaû, qui fuit Phaleg, qui fuit Heber, quit fuit Sale,

36. Qui fuit Cainan, qui fuit Arphaxad, qui fuit Sem, qui fuit Noe, qui fuit Lamech,

37. Qui fuit Mathusale, qui fuit Henoch, qui fuit Jared, qui fuit Malaleel, qui fuit Cainan,

38. Qui fuit Henos, qui fuit Seth, qui fuit Adam, qui fuit DEL.

34. Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor,

35. Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,

36. Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech.

37. Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan.

38. Who was of Henos, who was of Seth, who was of Adam, who was of God.

When one has examined all the modes of conciliation between S. Matthew and S. Luke with regard to their genealogies, we must come to the conclusion of Fillion, who has given them great attention and examined them with accuracy. He says: "Two Evangelists have preserved the genealogy of Our Saviour, and we find their lists astonishingly different. At the same time, putting inspiration aside, it is not credible that either should be deceived or try to deceive . . . . Genealogies abounded among the Jews and it was easy to consult them. Would sensible writers insert in their narrations erroneous documents which anybody could so easily attack and refute? . . . S. Matthew and S. Luke had their own reasons for differing from each other . . . . Very likely we have the list of the rightful Kings in the first Gospel, and of the real ancestors in the *third*."

The meeting of both genealogies in Salathiel and Zorobabel, and again branching off shows how the legal and natural were mixed among the Jews.

The real solution, now best established is, that Mary was the

last and only descendant of David from the stock of Nathan, and Joseph the last and only one from the stock of Solomon. Mary was an heiress (in a small way) and Joseph, her first cousin, became her husband in the eyes of the legal customs of Judea. Joseph then took her family name, as we should say, and is called the son of Heli by S. Luke, who gives Mary's genealogy and not Joseph's. S. Matthew gives Joseph's real genealogy.

- There may arise a difficulty about the tradition of the Church, which calls Mary's father Joachim. That is easily settled. In Hebrew אליקים & יהויקים *Eliachim* and *Joachim* are the same name. Countries differ in shortening names. In England we take the first part, in Holland they take the second. Take for instance, *Marguerita*. We shorten it into *Maggy*, and the others into *Rita*. Thus came the name of Eliachim to be *Eli* to one and *Jachim* to the other. The solution of a difficulty is simple when once found.
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## CHAPTER IV.

*Christ's fasting and temptation. He is persecuted in Nazareth : his miracles in Capharnaum.*

1. JESUS autem, plenus Spiritu-Sancto, regressus est à Jordane, et agebatur à spiritu in desertum.

2. Diebus quadraginta, et tentabatur à diabolo. Et nihil manducavit in diebus illis. Et consummatis illis, esuriit.

3. Dixit autem illi diabolus : "Si Filius DEI es, dic lapidi huic ut panis fiat."

4. Et respondit ad illum JESUS : "Scriptum est quia *Non in solo pane vivit homo, sed in omni verbo DEI.*"

5. Et duxit illum diabolus in montem excelsum, et ostendit illi omnia regna orbis terræ in momento temporis :

6. Et ait illi : "Tibi dabo potestatem hanc universam et gloriam illorum, quia mihi tradita sunt, et cui volo do illa.

7. "Tu ergò, si adoraveris coràm me, erunt tua omnia."

8. Et respondens JESUS, dixit illi : "Scriptum est : *Dominum DEUM tuum adorabis, et illi soli servies.*"

1. And Jesus being<sup>1</sup> full of the Holy Ghost, returned from the Jordan : and was led by the Spirit into the desert,

2. <sup>2</sup>For the space of forty days ; and was tempted by the devil. And he did eat nothing in those days : and when they were ended, he was hungry.

3. And the devil said to him : If thou be the Son of God, command <sup>3</sup>this stone that it be made bread.

4. And Jesus answered him : It is written : That man liveth not by bread alone, but by every word of God.

5. And the devil led him into a high mountain, and showed him all the kingdoms of the world <sup>4</sup>in a moment of time :

6. And he said to him : To thee will I give all this power, and the glory of them : for <sup>5</sup>to me they are delivered ; and to whom I will, I give them.

7. If thou, therefore, wilt <sup>6</sup>adore before me, all shall be thine.

8. And Jesus, answering, said to him : It is written : Thou shalt adore the Lord thy God, and him only shalt thou serve.



9. Et duxit illum in Jerusalem, et statuit eum super pinnam templi, et dixit illi : "Si Filius Dei es, mitte te hinc deorsum.

10. "Scriptum est enim quòd Angelis suis mandavit de te ut conservent te.

11. "Et quia in manibus tolerant te, ne fortè offendas ad lapidem pedem tuum."

12. Et respondens JESUS, ait illi : "Dictum est : *Non tentabis Dominum DEUM tuum.*"

13. Et, consummatà omni tentatione, diabolus recessit ab illo, usquè ad tempus.

9. And he brought him to <sup>7</sup>Jerusalem, and set him on a pinnacle of the temple; and said to him: If thou be the Son of God, cast thyself down from hence.

10. For it is written, that he <sup>8</sup>hath given his Angels charge over thee, that they keep thee :

11. And that in their hands they shall bear thee up, lest thou dash thy foot against a stone.

12. And Jesus, answering, said to him: It is said: Thou shalt not tempt the Lord thy God.

13. And when all the temptation was ended, the devil departed from him <sup>9</sup>for a time.

The idea of Our Lord, conveyed by S. Luke, is a gradual growing into maturity. He gives us His nativity, His infancy, His boyhood, and now His manhood, battling with the usual temptations of a young man entering the world. His slight and almost imperceptible touches: "returned;" "the devil's language;" "did eat nothing;" "this stone;" "for a time;" show another source of information beyond the simple inspiration.

<sup>1</sup>*Full of the Holy Ghost.*—This expression means that, as man, He was perfectly ordained in a sublime manner for the work He had to do.

<sup>2</sup>*For the space of forty days.*—Some writers, through bad punctuation, say Our Lord was tempted the whole time.

<sup>3</sup>*This stone.*—How picturesque is S. Luke! You can see the devil with a stone in his fist, asking Our Lord to turn it into a loaf. *Loaf* is the best translation of the Greek.

<sup>4</sup>*In a moment of time.*—The devil must have invented some sort of a camera obscura.

<sup>5</sup>*To me they are delivered.*—This is certainly an infernal lie. It may be that they had enslaved themselves by their sins; but, could the devil dispose of them?

<sup>6</sup>*Adore me.*—S. Luke changes the order of the temptation; but in substance, is the same as S. Matthew.

<sup>7</sup>*Jerusalem.*—S. Matthew has the *Holy City*.

<sup>8</sup>*Hath given His angels.*—The devil quotes Scripture, just like our modern heretics. He knows its meaning very well, but chooses to apply it wrongly.

<sup>9</sup>*For a time.*—He came again at the Passion, when Our Lord said: "Now is your hour and the power of darkness."

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Temptations:

1st. Prove our virtue.

2nd. Fit us for hard work.

3rd. Obtain us great rewards.

The three kinds:

1st. The world—"all the kingdoms."

2nd. The flesh—"hunger and the stone."

3rd. The devil—"adore me."

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14. Et regressus est JESUS in virtute Spiritus in Galilæam. Et fama exiit per universam regionem de illo.

15. Et ipse docebat in synagogis eorum, et magnificabatur ab omnibus.

16. Et venit Nazareth, ubi erat nutritus. Et intravit, secundum consuetudinem suam, die sabbati, in synagogam, et surrexit legere.

17. Et traditus est illi liber Isaiaæ prophetæ. Et, ut revolvit librum, invenit locum ubi scriptum erat:

18. *Spiritus Domini super me: propter quod unxit me;*

14. And Jesus returned in the <sup>1</sup>power of the Spirit into Galilee: and the fame of him went out through the whole country.

15. And he <sup>2</sup>taught in their synagogues, and was extolled by all.

16. And he came to <sup>3</sup>Nazareth, where he was brought up: and he went into the synagogue, according to his custom, on the sabbath day: and he rose up to read:

17. And the book of <sup>4</sup>Isaia's the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written:

18. The <sup>5</sup>Spirit of the Lord is upon me: wherefore he hath

*evangelizare pauperibus misit me, sanare contritos corde,*

19. *Prædicare captivis remissionem et cæcis visum, dimittere confractos in remissionem, prædicare annum Domini acceptum et diem retributionis.*

20. Et, cùm plicuisset librum, reddidit ministro et sedit. Et omnium in synagogâ oculi erant intendentes in eum.

21. Cœpit autem dicere ad illos: "Quia hodiè impleta est hæc scriptura in auribus vestris."

anointed me to preach the gospel to the poor; he hath sent me to heal the contrite of heart,

19. To preach deliverance to the <sup>a</sup>captives, and sight to the blind, to set at liberty them that are <sup>7</sup>bruised, to preach the <sup>a</sup>acceptable year of the Lord, and the day of reward.

20. And when he had <sup>a</sup>folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him.

21. And he <sup>10</sup>began to say to them: This day is fulfilled this scripture in your ears.

Various events of Our Lord's life are passed over here by the Evangelist—such as, His visit to the Baptist, the marriage of Cana, His going to Capharnaum, to Jerusalem for the Pasch—but his narrative of the visit to the synagogue in Nazareth is very picturesque.

This young Rabbi, a native of the village, goes to the synagogue on the Sabbath. His fame has gone before Him. He enters like an ordinary listener as He had done for years. The master of the synagogue gives Him the scroll of the Scripture, and He reads two verses from the prophet Isaias. He then sits down, and "the eyes of all in the synagogue were fixed on Him." Mary was there and saw all this, and heard their comments likewise. He sat to teach. He taught *ex cathedra*, but blessed in a standing posture. His sermon was a very fine commentary on His text: "This day is fulfilled this Scripture in your ears." He that is spoken of by the prophet in this manner, is now addressing you.

<sup>1</sup>*The power of the Spirit.*—This is the same as the Unction, or anointing, which is a Hebraism for His being installed in His office of Messias.

<sup>2</sup>*Taught.*—He taught in every synagogue, and His miracles got Him free admission to this charge. The doctors seem to have given way to Him, and He taught "as one having authority, and not like the Scribes and Pharisees."

<sup>3</sup>*Nazareth.*—Some say this was His second visit to Nazareth, after He began His public life.

<sup>4</sup>*Isaiah the prophet.*—This portion of the text, which appeared at the unfolding of the roll—for the Scripture was then rolled up like our modern school maps, as it is still in the Jewish synagogues—was arranged by His own Providence for the occasion. He did not seem to search for it.

<sup>5</sup>*Spirit of the Lord is upon me.*—The Trinity is implied here, and Our Lord's unction as Messiah, which was mentioned before.

<sup>6</sup>*Captives.*—This means freeing them from the slavery of sin.

<sup>7</sup>*Bruised of heart.*—This is from the Latin literally, and means contrite or sorry.

<sup>8</sup>*Acceptable year.*—I bring a Jubilee out of the time. Captives were set free, and mortgaged property went back to the owners in the Jubilee Year.

<sup>9</sup>*Folded the book.*—Some of these rolls of parchment have two rollers.

<sup>10</sup>*Began to say.*—This was His first address to the Nazarenes.

#### Ordination :

1st. Our Lord went through a ceremony.

2nd. He put His Apostles through one.

3rd. All priests go through a rite.

#### Teaching :

1st. Seated like the Pope and bishops.

2nd. Calm and simple in speech.

3rd. Fruit not in proportion to power.

22. Et omnes testimonium illi dabant, et mirabantur in verbis gratiæ quæ procedebant de ore ipsius, et dicebant: "Nonne hic est filius Joseph?"

23. Et ait illis: "Utiquè dicetis mihi hanc similitudinem: Medice, cura teipsum: quanta audivimus facta in Capharnaum, fac et hic in patriâ tuâ."

22. And 'all gave testimony to him: and they wondered at the words of grace that proceeded from his mouth, 'and they said: Is not this the son of Joseph.

23. And 'he said to them: Doubtless you will say to me this similitude: 'Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country.

24. Ait autem: "Amen dico vobis quia nemo propheta acceptus est in patriâ suâ.

25. "In veritate dico vobis: multæ viduæ erant in diebus Eliæ in Israel, quandò clausum est cœlum annis tribus et mensibus sex, cùm facta esset fames magna in omni terrâ:

26. "Et ad nullam illarum missus est Elias, nisi, in Sareptâ Sidoniæ, ad mulierem viduam.

27. "Et multi leprosi erant in Israel sub Elisæo propheta: et nemo eorum mundatus est, nisi Naaman Syrus."

24. And he said: Amen I say to you, that <sup>a</sup>no prophet is accepted in his own country.

25. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up <sup>a</sup>three years and six months: when there was a great famine throughout all the land:

26. And to none of them was Elias sent, but to a widow at <sup>a</sup>Sarepta of Sidon.

27. And there were <sup>a</sup>many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but <sup>a</sup>Naaman the Syrian.

Our Divine Lord, the head and leader of all preachers, gives us an example which His faithful Evangelist carefully writes for our instruction. The people all admired the eloquence and grace of Our Lord's address, and Mary lets us know this; for she heard them speak of Him, and her neighbours would congratulate her on having such a son.

They were a worldly people, however, and despised Him on account of His poor origin. He then (knowing their thoughts) said hard and uncomplimentary things to them—we know the result. So it is with people even now. Be a fancy preacher, a nice declaimer, and a sweet enunciator of platitudes, and the people will run after you; but, cut up their vices, especially their pet failings, and you are deserted.

<sup>1</sup>*All gave testimony.*—There was but one opinion in the multitude on this point.

<sup>2</sup>*And they said.*—The *and* here has the force of *nevertheless*.

<sup>3</sup>*He said to them.*—He knew their thoughts and spoke to meet them.

<sup>4</sup>*Physician heal thyself.*—This is a proverb upon their lips. Physicians do not prescribe for themselves and neither do lawyers plead their own cause. It also has reference to those who do much for others and nothing for themselves. Our Lord did wonders in Capharnaum and none in Nazareth—hence their jealousy.

<sup>5</sup>*No prophet.*—This is proverb for proverb.

<sup>6</sup>*Three years and six months.*—We know this fact from Our Lord's lips only. S. James repeats it.

<sup>7</sup>*Sarepta.*—This is a gentile town. She honoured the prophet and was rewarded. The Nazarites did not honour Jesus and therefore they got no miracles.

<sup>8</sup>*Many lepers.*—We are not to judge why one is taken and cured, and the other left.

<sup>9</sup>*Naaman.*—He was a gentile also ; but then he paid royal homage to the prophet. These things were very severe.

An Apostle is :

1st. More powerful in a strange place.

2nd. Less opposition to his teaching.

3rd. His words have weight.

Strangers :

1st. Natives converted by strangers.

2nd. Faith revived by strange missionaries.

3rd. Sins rooted out by strange confessors.

28. Et repleti sunt omnes in synagogâ irâ, hæc audientes.

29. Et surrexerunt, et ejecerunt illum extrâ civitatem, et duxerunt illum usquè ad supercilium montis super quem civitas illorum erat ædificata, ut præcipitarent eum.

30. Ipse autem, transiens per medium illorum, ibat.

31. Et descendit in Capharnaum, civitatem Galilææ, ibique docebat illos sabbatis.

32. Et stupebant in doctrinâ ejus, quia in potestate erat sermo ipsius.

28. And 'all they in the synagogue, hearing these things, were filled with <sup>2</sup>anger.

29. And they rose up and thrust him out of the city: and they brought him to the <sup>3</sup>brow of the hill, whereon their city was built, that they might 'cast him down headlong.

30. But he, <sup>4</sup>passing through the midst of them, went his way.

31. And he went down into <sup>5</sup>Capharnaum, a city of Galilee, and there he taught them on the sabbath days.

32. And they were astonished at his doctrine: for <sup>6</sup>his word was with power.

One scarcely knows which to admire most in this incident—the facility with which Our Lord allows Himself to be brought up to the top of the hill, or the suddenness of His disappearance.

What a rage they must have been in! It was the Sabbath, when none of them would slay a lamb or cook a mouthful of victuals; and yet they all run headlong to inflict what we should call “Lynch Law” upon Our Lord.

It is a strange sight. Let us imagine the whole synagogue turning out in a body—cursing and swearing very likely—and having Our Lord in the midst of them. He, mild and gentle, utters not a word; and when they are ready to fling Him down a precipice, He escapes quietly, and no one knows how. This did not convert the hard-hearted wretches, or make them believe in His Divinity.

<sup>1</sup>*All.*—There was a voice raised by one or two, and then the whole crowd rushed at Him. Mary is supposed to have been frightened, and there was a church dedicated to her *fright* at a very early period.

<sup>2</sup>*Anger.*—How soon people change! *Veritas odium parit*, truth begets hatred.

<sup>3</sup>*Brow of the hill.*—The spot is shown still, and is called the *height of precipitation*.

<sup>4</sup>*Cast Him down headlong.*—This was a new way of stoning Him. S. Ambrose says the Nazarenes were worse than the devil. The devil told Him to cast Himself down, but *they* wanted to do the thing themselves.

<sup>5</sup>*Passing through the midst of them.*—He rendered Himself *invisible* some say—others, He blinded the ringleaders. It was done, anyhow, and it is useless to speculate on the *how* thereof, since the Evangelist leaves it as it is.

<sup>6</sup>*Capharnaum.*—Some think our Lady came to reside in Capharnaum after this event.

<sup>7</sup>*His word was with power.*—It was power among a good people.

The crowd change in a few minutes:

1st. From admiration to anger.

2nd. From anger to murder.

3rd. From fell intent to disappointment.

God leaves an ungrateful people:

1st. He left Nazareth.

2nd. He left Palestine for centuries.

3rd. He is leaving *old* Catholic countries now, and finding Capharnaums in newly discovered places.

33. Et in synagogâ erat homo habens dæmonium immundum, et exclamavit voce magnâ,

34. Dicens: "Sine: quid nobis et tibi, JESU Nazarene? Venisti perdere nos? Scio te quis sis, Sanctus DEI."

35. Et increpavit illum JESUS, dicens: "Obmutesce, et exi ab eo." Et cùm projecisset illum dæmonium in medium, exiit ab illo, nihilque illum nocuit.

36. Et factus est pavor in omnibus, et colloquebantur ad invicem dicentes: "Quod est hoc verbum, quia in potestate et virtute imperat immundis spiritibus, et exeunt?"

37. Et divulgabatur fama de illo in omnem locum regionis.

33. And in the synagogue there was a man who had an <sup>1</sup>unclean devil, and he cried out with <sup>2</sup>a loud voice,

34. Saying: Let <sup>3</sup>us alone; what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the <sup>4</sup>Holy one of God.

35. And Jesus rebuked him, saying: Hold thy peace, and <sup>5</sup>go out of him. And when the devil had thrown him into the midst, he went out of him, and <sup>6</sup>hurt him not at all.

36. And there came fear upon all, and they talked among themselves, saying: What <sup>7</sup>word is this, for with authority and power he commandeth the unclean spirits, and <sup>8</sup>they go out?

37. And <sup>9</sup>the fame of him was published in every place of the country.

A wonderful change takes place now. Our Lord becomes the spiritual ruler of Capharnaum. He does not reside continuously there, but goes into the neighbouring towns, villages, aye and mountains, on missionary expeditions. The people are more grateful than ever and adore Him literally. Here then He calls and assembles His Apostles, here He promises the Blessed Sacrament. At this occurred the first defection of the Capharnaites. From that moment the city began to wane, and now it is scarcely a ruin, and its site is a question with antiquarians! What a lesson to the nations! Would that it could be learnt!

<sup>1</sup>*Unclean.*—This means an immodest demon or one given to impurity by suggestions and temptations.

<sup>2</sup>*A loud voice.*—This was done in order to nullify the effect of Our Lord's discourse.



<sup>3</sup>*Us alone*.—The demon speaks in the plural number, as it was usual with them in those days, to take furnished lodgings in sinners' souls, and have revelry in sin.

<sup>4</sup>*Holy One*.—This was one of the titles given to Our Redeemer by the Angel at the time of the Incarnation. It was also prophetic.

<sup>5</sup>*Go out of him*.—The Jewish exorcists used ceremonies. Our Lord used ceremonies in curing blindness, etc. ; but He never used a ceremony for putting out the devil, except fasting and prayer.

<sup>6</sup>*Hurt him not at all*.—S. Mark does not say this. S. Luke asked Our Lady : "was the man hurt, and did our Lord cure him ?" very likely ; and this was the answer.

<sup>7</sup>*Word*.—The Hebrew דָּבָר (daber) is taken for a *word* and a *thing*.

<sup>8</sup>*They go out*.—Here was the wonder ! they obeyed !

<sup>9</sup>*The fame*.—The Greek word used here is peculiar to S. Luke. ἡχος.

Crying out in churches may be :

1st. Sometimes through compunction.

2nd. Sometimes through madness.

3rd. Oftentimes to do harm by creating a panic.

His fame was published and yet :

1st. The Nazarenes did not ask Him back.

2nd. The Pharisees were not more charitable.

3rd. The people were not converted.

38. Surgens autem Iesus de synagogâ, introivit in domum Simonis. Socrus autem Simonis tenebatur magnis febribus : et rogaverunt illum pro eâ.

39. Et stans super illam, imperavit febrî, et dimisit illam. Et continuò, surgens, ministrabat illis.

40. Cùm autem sol occidisset, omnes qui habebant infirmos variis languoribus, ducebant

38. And Jesus rising up 'out of the synagogue went into Simon's house. And Simon's wife's mother was taken with a <sup>2</sup>great fever : and they besought him for her.

39. And <sup>2</sup>standing over her, he commanded the fever : and it left her. And immediately rising, she ministered <sup>4</sup>to them.

40. And when the sun was down, all they that had any sick with divers diseases brought

illos ad eum. At ille, singulis manus imponens, curabat eos.

41. Exibant autem dæmonia à multis, clamantia et dicentia quia "Tu es Filius DEI." Et increpans non sinebat ea loqui, quia sciebant ipsum esse Christum.

42. Factâ autem die, egressus ibat in desertum locum. Et turbæ requirebant eum; et venerunt usquè ad ipsum, et detinebant illum ne discederet ab eis.

43. Quibus ille ait: "Quia et aliis civitatibus oportet me evangelizare regnum DEI, quia idè missus sum."

44. Et erat prædicans in synagogis Galilææ.

them to him. But he, laying his hands on <sup>e</sup>every one of them, healed them.

41. And devils went out of many, crying out and saying: Thou art the <sup>e</sup>Son of God. And he, rebuking them, suffered them not to speak: for they knew that he was Christ.

42. And <sup>7</sup>when it was day, going out, he came into a desert place: and the multitudes <sup>s</sup>sought him, and came to him: and they detained him, that he should not depart from them.

43. And he said to them: I must preach the kingdom of God to other cities also: for <sup>t</sup>therefore am I sent.

44. And he was preaching in the synagogues of <sup>10</sup>Galilee.

What a difference there is between two sets of villagers! The Nazarenes wanted to kill Our Lord, and here we find the Capharnaïtes following Him into the desert, detaining Him and beseeching Him that He should not depart from them. He has to free himself from over-kindness in one place and escapes for His life in another.

It is difficult to decide which has most to do with this diversity of disposition; is it bad conduct or hereditary unfitness for sacred things? Experience tells us that both these causes work upon a population. Individuals are always to be found well-disposed everywhere; but the masses are acted upon by species of spiritual epidemics.

<sup>1</sup>*Out of the synagogue.*—He sat teaching there on every Sabbath.

<sup>2</sup>*Great fever.*—The other Evangelists say a fever; but S. Luke gives it its proper technical name in Greek. It was a disease which might cause death and not a mere indisposition.

<sup>3</sup>*Standing over her.*—It was in this posture He generally blessed people.

<sup>4</sup>*To them.*—As can be gathered from the other Evangelists, four of Our Lord's disciples were with Him at the time.

<sup>5</sup>*Everyone of them.*—He let no one go away as he came.

<sup>6</sup>*Son of God.*—Christ is found in several copies; but as Our Lord silenced these devils it makes very little difference what they said.

<sup>7</sup>*When it was day.*—He stopped that night in S. Peter's house.

<sup>8</sup>*Sought Him.*—Their seeking of Him was not very disinterested, as we have learnt from SS. Matthew and Mark.

<sup>9</sup>*Therefore am I sent.*—He gives them to understand who He is and the nature of His mission.

<sup>10</sup>*Galilee.*—Some old copies have *Judea*, but that reading is now universally rejected.

Into the desert :	The people :
1st. To avoid popularity.	1st. Were pleased with Our Lord.
2nd. To seek union with God.	2nd. Sought Him till they found Him.
3rd. To give us an example.	3rd. Obeyed His voice and left Him alone.

## CHAPTER V.

*The miraculous draught of fishes. The cure of the leper and of the paralytic. The call of Matthew.*

1. Factum est autem, cùm turbæ irruerent in eum ut audirent verbum DOMINI, et ipse stabat secus stagnum Genesareth.

2. Et vidit duas naves stantes secus stagnum; piscatores autem descenderant et lavabant retia.

3. Ascendens autem in unam navim quæ erat Simonis, rogavit eum à terrâ reducere pusillum. Et, sedens, docebat de naviculâ turbas.

4. Ut cessavit autem loqui, dixit ad Simonem: "Duc in altum, et laxate retia vestra in capturam."

5. Et respondens Simon, dixit illi: "Præceptor, per totam noctem laborantes nihil cepimus: in verbo autem tuo, laxabo rete."

6. Et, cùm hoc fecissent, concluserunt piscium multitudinem copiosam; rumpebatur autem rete eorum.

7. Et annuerunt sociis, qui erant in aliâ navi, ut venirent et adjuvarent eos. Et vene-

1. And it came to pass that, when the multitudes pressed upon him, <sup>1</sup>to hear the word of God, he stood by the lake of Genesareth.

2. And he saw two ships standing by the lake: but the fishermen were gone out of them, and were <sup>2</sup>washing their nets.

3. And going up into one of the ships, that <sup>3</sup>was Simon's, he desired him to thrust out a little from the land. And, sitting down, he taught the multitudes out of the ship.

4. Now when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for <sup>4</sup>a draught.

5. And Simon, answering, said to him: Master, we have laboured all the night and have taken nothing: but <sup>5</sup>at thy word I will let down the net.

6. And when they had done this, they enclosed a very great multitude of fishes, and their net was breaking.

7. And they <sup>6</sup>beckoned to their partners that were in the other ship, that they should

runt, et impleverunt ambas naviculas, ita ut pene mergerentur.

8. Quod cūm videret Simon Petrus, procidit ad genua JESU, dicens: "Exi à me, quia homo peccator sum, Domine."

9. Stupor enim circumdederat eum, et omnes qui cum illo erant, in capturā piscium quam ceperant;

10. Similiter autem Jacobum et Joannem, filios Zebedæi, qui erant socii Simonis. Et ait ad Simonem JESUS: "Noli timere: ex hoc jam homines eris capiens."

11. Et subductis ad terram navibus, relictis omnibus, secuti sunt eum.

come and help them. And they came, and filled both the ships, so that they were almost sinking.

8. Which when Simon Peter saw, he fell down at Jesus's knees, saying: 'Depart from me; for I am a sinful man, O Lord.

9. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken:

10. And so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt be taking men.

11. And when they had brought their ships to land, leaving all things, they<sup>19</sup> followed him.

Mary has finished her recitation to S. Luke. He here takes up Our Lord's public life at a period anterior to the events of the last chapter. This way of writing is common to all the synoptic Evangelists.

S. Luke, however, gives three fine scenes (like an artist), and they have all been painted by great masters. The first is the pressing of the crowd and His escape; the second, the preaching out of Peter's boat; the third, the miraculous draught of fishes. This latter is finely painted by Raffaele.

It is said that Our Lord wrought this miracle of the miraculous draught to show the future Apostles how *His vocation* was more to be depended on than *man's industry*.

<sup>1</sup>*To hear the word of God.*—This expression is new in the Gospels, and yet how old in Christian parlance.

<sup>2</sup>*Washing their nets.*—The nets caught no fish, but they caught pebbles, seaweed and other matters. They had to be washed and laid out to dry for a luckier expedition.

<sup>3</sup>*Was Simon's.*—Simon was not fully enrolled as a disciple till after this incident. Our Lord sat in *his* boat and taught from it. He does the same yet in the Church.

<sup>4</sup>*A draught.*—Not a mere fish or two, but a whole lot of them.

<sup>5</sup>*At thy word.*—Peter seemed incredulous, but would not disobey a man he revered so much. Calmet's note on this incident is worth copying :—*"La suite de l'histoire de Saint Pierre fera voir qu'il avait besoin de leçon sur cela, et que sa grande maladie était la presumption en ses propres forces."*

<sup>6</sup>*Backoned.*—The ships were some distance asunder, as Our Lord told Peter to go into the deep part.

<sup>7</sup>*Depart from me.*—He went to the other extreme at once.

<sup>8</sup>*James and John.*—These were Our Lord's cousins, and Peter's partners in the fishing business. S. Luke alone tells us this.

<sup>9</sup>*Taking men.*—The Greek word here is very significant ζῳογονεῖς—it means catching wild beasts alive in order to tame them, and not kill them and eat them.

<sup>10</sup>*Followed Him.*—What less could we expect?

Christian fishers for souls :

1st. Work their lives and catch nothing.

2nd. Catch pebbles and seaweed sometimes.

3rd. The Lord's bidding will make them fill their ships with real stuff.

The catching may be :

1st. For one's private interest.

2nd. For show, like a tame monkey.

3rd. For the good of the thing caught, like the gospel fishing.

12. Et, factum est, cū esset in unā civitatum, et ecce vir plenus leprā : et videns JESUM, et procidens in faciem, rogavit eum dicens : " Domine, si vis, potes me mundare."

13. Et extendens manum, tetigit eum, dicens : " Volo :

12. And it came to pass, when he was in <sup>1</sup>a certain city, behold a man <sup>2</sup>full of the leprosy, who seeing Jesus, and <sup>3</sup>falling on his face, besought him, saying : Lord, if thou wilt, thou canst make me clean.

13. And stretching forth *his* hand, he <sup>4</sup>touched him, saying :

mundare." Et confestim lepra discessit ab illo.

14. Et ipse præcepit illi ut nemini diceret, sed : " Vade, ostende te sacerdoti, et offer pro emundatione tuâ sicut præcepit Moyses, in testimonium illis."

15. Perambulabat autem magis sermo de illo, et conveniebant turbæ multæ ut audirent, et curarentur ab infirmitatibus suis.

16. Ipse autem secedebat in desertum, et orabat.

I will : be thou cleansed. And immediately the leprosy departed from him.

14. And he charged him to tell no man : but, Go, show thyself to the priest, and <sup>o</sup>offer for thy cleansing according as Moses commanded, for a testimony to them.

15. But the fame of him went abroad <sup>the</sup> more : and great multitudes came together <sup>to</sup> to hear, and to be healed of their infirmities.

16. And <sup>he</sup> he retired into the desert, and prayed.

The ceremonies of cleansing a leper, as gone through to pronounce him *clean*, are minutely described in Leviticus xiv. Any one who takes the trouble to read that chapter will find that there never was such a thorough cleansing, shaving, and scrubbing prescribed in any ceremonial. This was so thoroughly necessary lest the disease should spread. It ought to be a guide to our disinfectant and sanitary officers in modern times.

Now, if people sometimes object to the trouble priests take in instructing for, and putting people through the Sacrament of penance, they ought to know that the soul is of more value than the body, and its stains last longer—for eternity !

<sup>1</sup>*A certain city.*—One of the cities thereabouts, would be a better translation of the Latin. Most writers say this was Capharnaum, and the same miracle recorded by SS. Matthew and Mark.

<sup>2</sup>*Full of the leprosy.*—This is the description of a medical man. The patient was, in his eyes, *incurable*.

<sup>3</sup>*Falling on his face.*—S. Matthew describes him as *adoring*, S. Mark as *kneeling*, and S. Luke as *falling on his face*. He may have done all, in his earnestness.

<sup>4</sup>*Touched him.*—This was against the law, but Our Lord was above it.

<sup>5</sup>*Offer for thy cleansing.*—Our Lord fulfilled the Law of Moses, except where He made deviations for the purpose of showing His power, and He let others and commanded them, to do the same.

<sup>6</sup>*The more.*—The cured man *blazed* the matter abroad as S. Mark tells us.

<sup>7</sup>*To hear.*—It is well that they did not throng around Him, altogether for the sake of the cures.

<sup>8</sup>*He retired into the desert and prayed.*—His stoppings in solitude, after His public life began, were very brief but intense.

#### Necessity and charity :

- 1st. Know no ceremonial law.
- 2nd. Transgress them not in consequence.
- 3rd. The fault of the Jews was in putting *law* above everything.

#### Our Lord's love of solitude :

- 1st. To commune with heaven.
- 2nd. To prepare for his great works.
- 3rd. To teach us who lose by too much dissipation.

17. Et factum est, in unâ dierum, et ipse sedebat docens ; et erant pharisæi sedentes et legis doctores, qui venerant ex omni castello Galilææ et Judææ et Jerusalem ; et virtus Domini erat ad sanandum eos.

18. Et ecce viri portantes in lecto hominem qui erat paralyticus, et quærebant eum inferre et ponere ante eum.

19. Et, non invenientes quâ parte illum inferrent præ turbâ, ascenderunt suprâ tectum, et per tegulas summiserunt eum cum lecte in medium ante JESUM.

20. Quorum fidem ut vidit, dixit : "Homo, remittuntur tibi peccata tua."

17. And it came to pass, on a certain day, that he <sup>1</sup>sat teaching. And there were Pharisees and <sup>2</sup>doctors of the law sitting by, that were come out of every town of Galilee and Judea and Jerusalem ; and <sup>3</sup>the power of the Lord was to heal them.

18. And, behold, men brought in a bed a man who had the palsy : and they sought means to bring him in, and to lay him before him.

19. And when they could not find by what way they might bring him in, because of the multitude, they went upon the roof, and let him down through the tiles, with his bed, into <sup>4</sup>the midst before Jesus.

20. And when he saw their faith, he said : Man, thy sins are forgiven thee.



21. Et cœperunt cogitare scribæ et pharisæi, dicentes : "Quis est hic, qui loquitur blasphemias ? Quis potest dimittere peccata, nisi solus DEUS ?"

22. Ut cognovit autem JESUS cogitationes eorum, respondens dixit ad illos : "Quid cogitatis in cordibus vestris ?"

23. "Quid est facilius dicere *Dimittuntur tibi peccata*, an dicere *Surge et ambula* ?"

24. "Ut autem sciatis quia Filius Hominis habet potestatem in terrâ dimittendi peccata (ait paralytico) : Tibi dico, Surge, tolle lectum tuum, et vade in domum tuam."

25. Et confestim, consurgens coram illis, tulit lectum in quo jacebat, et abiit in domum suam, magnificans DEUM.

26. Et stupor apprehendit omnes, et magnificabant DEUM. Et repleti sunt timore, dicentes : "Quia vidimus mirabilia hodiè."

21. And the Scribes and the Pharisees began to think, saying : Who is this who speaketh blasphemies ? "Who can forgive sins, but God alone ?"

22. And when Jesus knew their thoughts, answering, he said to them : What is it you think in your hearts ?

23. Which is it easier to say : Thy sins are forgiven thee ; or to say : Arise and walk ?

24. But that you may know that the Son of man hath power on earth to forgive sins, (he said to the sick of the palsy,) I say to thee, Arise, take up thy bed, and go into thy house.

25. And immediately, rising up before them, he took up the bed on which he lay ; and he went away into his own house, glorifying God.

26. And all were astonished ; and they glorified God. And they were filled with fear, saying : "We have seen wonderful things to-day."

This miracle presents a new phase as often as we contemplate it. Our Lord had grown, by fame, far beyond the measure of an ordinary rabbi. His miraculous deeds drew the whole country after Him and the established rabbis felt their power slipping out of their hands. They picked their cleverest young disciples to go and watch Jesu's words and actions in order to bring Him within some breach of Judaic law. In this they succeeded.

Their first success was, the words : "Thy sins are forgiven thee." Our Lord, to show He had the power He exercised, performed a miracle. The narratives of the synoptic Evangelists vary very slightly ; but S. Luke, as usual, is more graphic.

<sup>1</sup>*Sat teaching.*—S. Luke is particular about this *sat*. There is a meaning in it which the Church has understood.

<sup>2</sup>*Doctors of the law.*—These were sent as spies to catch Him uttering something which would bring Him before the Sanhedrim.

<sup>3</sup>*The power of the Lord was to heal them.*—Writers differ as to whether this healing power, to be manifested now, was for the sick in body, or for the spies, sick in mind. We think it was for both, and badly wanted.

<sup>4</sup>*The midst before Jesus.*—This expression is special to S. Luke.

<sup>5</sup>*Who can forgive sins but God alone?*—The doctors were perfectly right, and Our Lord went to prove that He was GOD ALONE, by the miracle He performed. None but God, or one commissioned by God, can forgive sins.

<sup>6</sup>*The bed on which he lay.*—This is very exact.

<sup>7</sup>*Glorifying God.*—All the way through the streets the newly cured man glorified God, in His Son.

<sup>8</sup>*We have seen wonderful things to-day.*—They did not see the little effect which this cure had upon the spies and Rationalists.

The poor people :

1st. Surround Jesus so that the palsied man cannot be carried by four men into His presence.

2nd. They have recourse to a device and get him in.

3rd. Our Lord rewards their faith.

The scribes :

1st. Sit there and keep decent people out.

2nd. They snarl at our Lord's words.

3rd. They *did not* glorify God.

27. Et post hæc exiit, et vidit publicanum, nomine Levi, sedentem ad telonium, et ait illi : "Sequere me."

28. Et, relictis omnibus, surgens secutus est eum.

29. Et fecit ei convivium magnum Levi in domo sua. Et

27. And after these things he went forth, and saw a publican named <sup>1</sup>Levi, <sup>2</sup>sitting at the custom-house; and he saith to him : Follow me.

28. And, leaving all things, he rose up and followed him.

29. And Levi made him <sup>2</sup>a great feast in his own house :

erat turba multa publicanorum et aliorum qui cum illis erant discumbentes.

30. Et murmurabant pharisæi et scribæ eorum, dicentes ad discipulos ejus: "Quarè cum publicanis et peccatoribus manducatis et bibitis?"

31. Et respondens JESUS, dixit ad illos: "Non egent qui sani sunt medico, sed qui malè habent.

32. "Non veni vocare justos, sed peccatores ad poenitentiam."

33. At illi dixerunt ad eum: "Quarè discipuli Joannis jejunant frequenter et obsecrationes faciunt, similiter et pharisæorum, tui autem edunt et bibunt?"

34. Quibus ipse ait: "Numquid potestis filios sponsi, dum cum illis est sponsus, facere jejunare?"

35. "Venient autem dies cum ablati fuerint ab illis sponsus: tunc jejunabunt, in illis diebus."

36. Dicebat autem et similitudinem ad illos: "Quia nemo commissuram à novo vestimento immittit in vestimentum vetus: alioquin et novum rumpit, et veteri non convenit commissura à novo.

37. "Et nemo mittit vinum novum in utres veteres: alio-

and there was a great company of publicans, and <sup>4</sup>of others, that were at table with them.

30. But the Pharisees and Scribes murmured, saying <sup>5</sup>to his disciples: Why do you eat and drink with publicans and sinners?

31. And Jesus, answering, said to them: They who are in health need not the physician; but they that are sick.

32. I came not to call the just, but sinners to penance.

33. And they said to him; <sup>6</sup>Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink?

34. And he said to them: Can you make the children of <sup>7</sup>the bridegroom fast, whilst the bridegroom is with them?

35. But the days will come, when the bridegroom shall be taken away from them; then shall they fast in those days.

36. And he spoke also a similitude to them: That no man putteth <sup>8</sup>a piece from a new garment upon an old garment: otherwise he both rendeth the new, and the piece taken from the new agreeth not with the old.

37. And no man putteth new wine into old bottles: otherwise

quin rumpet vinum novum  
utres, et ipsum effundetur, et  
utres peribunt ;

38. "Sed vinum novum in  
utres novos mittendum est, et  
utraque conservantur.

39. "Et nemo bibens vetus  
statim vult novum ; dicit enim :  
Vetus melius est."

the new wine will burst the  
bottles, and it will be spilled,  
and <sup>1</sup>the bottles will be lost.

38. But new wine must be  
put into new bottles, and both  
are preserved.

39. And no man, drinking  
old, hath presently a mind to  
new : for he saith, <sup>2</sup>The old is  
better.

Critics have a fine feast now. Our Lord accepts Matthew's invitation to dinner, and does not refuse to associate with any of the host's friends. The censors are scandalized, and bring two objections against Him and His disciples. Our Lord very amiably shows them that people cannot become perfect in a day. It takes time to make wine mellow, and an old coat ought not to have a new one cut up in order to patch it. The two similes are very forcible and the effect—silence.

<sup>1</sup>*Levi*.—A few deny the identity of Levi and Matthew ; but the general opinion identifies them.

<sup>2</sup>*Sitting at the custom-house*.—Matthew was called in the midst of his business. Vocations to religion come oftentimes in the same way.

<sup>3</sup>*A great feast*.—S. Luke alone uses the word *great* here. He bids farewell to the world in fine style.

<sup>4</sup>*Of others*.—S. Luke does not call these *sinners*, but the Pharisees do in the next verse.

<sup>5</sup>*To His disciples*.—They were rather afraid of saying anything to Himself, and wanted to turn the minds of His disciples away from Him.

<sup>6</sup>*They that are sick*.—That was why He allowed the Pharisees themselves to be at table with Him.

<sup>7</sup>*Sinners*.—The same thing in a new form.

<sup>8</sup>*Why do the disciples of John ?*—This interrogation happened at another time, in the opinion of most ; but it appears it was a double barrel and they discharged it now, when the first missed fire.

<sup>9</sup>*The bridegroom*.—This was a gentle amiable hint.

<sup>10</sup>*A piece from a new garment.*—This would be destroying a good thing and a bad thing at the same time. Prudence.

<sup>11</sup>*The bottles lost.*—It is not easy to mend bottles if once broken.

<sup>12</sup>*The old is better.*—So it is to his formed taste, and the new must mature.

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Reformers :

1st. Cut up new garments to patch old.

2nd. The patches destroy the old.

3rd. The reformation leads to infidelity.

Reforming manners is :

1st. A gradual process.

2nd. To be carefully guided.

3rd. To be fostered when achieved.

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## CHAPTER VI.

*Christ excuses his disciples: he cures upon the sabbath-day: chooses the twelve, and makes a sermon to them.*

1. Factum est autem, in sabbato secundo primo, cū transiret per sata, vellebant discipuli ejus spicas, et manducabant confricantes manibus.

2. Quidam autem pharisæorum dicebant illis: "Quid facitis quod non licet in sabbatis?"

3. Et respondens JESUS ad eos, dixit: "Nec hoc legistis quod fecit David cū esurisset, ipse et qui cum illo erant?"

4. "Quomodò intravit in domum DEI, et panes propositionis sumpsit et manducavit, et dedit his qui cum ipso erant, quos non licet manducare nisi tantū sacerdotibus?"

5. Et dicebat illis: "Quia dominus est Filius Hominis etiam sabbati."

6. Factum est autem, et in alio sabbato, ut intraret in synagogam et doceret. Et erat ibi homo et manus ejus dextra erat arida.

7. Observabant autem scribæ et pharisæi si in sabbato curaret,

1. And it came to pass on the <sup>1</sup>second-first sabbath, that as he went through the cornfields, his disciples plucked the ears, and did eat, <sup>2</sup>rubbing them in their hands.

2. And <sup>3</sup>some of the Pharisees said to them: Why do you do that which is <sup>4</sup>not lawful on the sabbath-days?

3. And Jesus answering them said: Have you not read so much as this? What David did when he himself was hungry and they that were with him:

4. How he went into the house of God, and took and eat the bread of proposition, and gave to them that <sup>5</sup>were with him, which is not lawful to eat, but only for the priests?

5. And he said to them: The Son of man is <sup>6</sup>Lord also of the sabbath.

6. And it came to pass, also, on another sabbath, that he entered into the synagogue, and taught. And there was a man whose <sup>7</sup>right hand was withered.

7. And the Scribes and Pharisees watched to see if he would

ut invenirent undè accusarent eum.

8. Ipse verò sciebat cogitationes eorum, et ait homini qui habebat manum aridam: "Surge et sta in medium." Et surgens stetit.

9. Ait autem ad illos Jesus: "Interrogo vos si licet sabbatis benè facere, an malè; animam salvam facere, an perdere."

10. Et circumspectis omnibus, dixit homini: "Extende manum tuam." Et extendit, et restituta est manus ejus.

11. Ipsi autem repleti sunt insipientiâ, et colloquebantur ad invicem quidnam facerent Jesu.

heal on the sabbath; that they might find an accusation against him.

8. But he <sup>8</sup>knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And he, rising, stood forth.

9. Then Jesus said to them: I ask you, if it be lawful on the sabbath days to do good, or to do evil? <sup>9</sup>to save life, or to destroy?

10. And, looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored.

11. And they were <sup>11</sup>filled with madness; and they talked one with another, what they might do to Jesus.

So determined are the Pharisees in watching the ways of Our Lord and His disciples, that they follow them about in their daily walks, and watch them in the synagogues and private houses. They were not slow to find out what favoured their project, and magnify whatever deviation from the strictness of the ceremonial and moral law they could catch. This fault-finding propensity has not ceased to exist even unto our days.

<sup>1</sup>*Second-first.*—This expression has puzzled nearly all commentators. S. Jerome and S. Gregory Nazianzen could not settle its meaning between them. Most recent writers adopt Scaliger's explanation, that it was the second Sabbath after the Pasch, and the first in the enumeration of the weeks for Pentecost. We know that it must be about the harvest time, when the ears were ripe enough to be rubbed out of the husks and eaten.<sup>2</sup>

<sup>2</sup>*Some of the Pharisees.*—S. Luke remarks that only *some* of them spoke. The others say in a general way, the Pharisees.

<sup>4</sup>*Not lawful.*—They magnified the fault in this way. If we allow this,

it will come to reaping and thrashing by-and-by. Supposing that were necessary, what then ?

<sup>6</sup>*Were with Him.*—These were young soldiers.

<sup>7</sup>*Lord of the Sabbath.*—Our Lord asserts His Divinity here also.

<sup>8</sup>*Right hand.*—S. Luke alone tells which hand was withered.

<sup>9</sup>*Knew their thoughts.*—It is certain He knew all men's thoughts, but the *knew* here is meant to be such a knowledge as He could speak about.

<sup>10</sup>*To save life or to destroy it.*—Surely the Pharisees did not go so far as to prevent a surgeon from setting a broken limb on the Sabbath ! From the context it would seem they did.

<sup>11</sup>*Filled with madness.*—That is the only effect the miracle had upon them. Such is the effect our modern miracles have upon scoffers, infidels and protestants.

#### Magnifying faults :

1st. The business of evil-disposed people.

2nd. The legacy of the Pharisees.

3rd. Leads to endless evils.

#### Miracles :

1st. Make the cured glorify God.

2nd. The good people who see and hear of them do the same.

3rd. The bad people blaspheme.

12. Factum est autem, in illis diebus, exiit in montem orare, et erat pernoctans in oratione DEL.

13. Et cùm dies factus esset, vocavit discipulos suos, et elegit duodecim ex ipsis (quos et Apostolos nominavit) :

14. Simonem quem cognominavit *Petrum*, et Andream fratrem ejus, Jacobum et Joannem, Philippum et Bartholomæum.

15. Matthæum et Thomam, Jacobum, Alphæi, et Simonem qui vocatur Zelotes,

12. And it came to pass, in those days, that he went out into a mountain to pray ; and he passed the whole night in <sup>1</sup>the prayer of God.

13. And when it was day, he <sup>2</sup>called his disciples : and he chose twelve of them (whom also he named <sup>3</sup>Apostles :) :

14. Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James *the son* of Alphæus, and Simon who is called <sup>4</sup>Zelotes :



16. Et Judam Jacobi, et Judam Iscariothem, qui fuit proditor.

17. Et, descendens cum illis, stetit in loco campestri, et turba discipulorum ejus, et multitudo copiosa plebis, ab omni Judæâ et Jerusalem, et maritimâ, et Tyri et Sidonis,

18. Qui venerant ut audirent eum et sanarentur à languoribus suis. Et qui vexabântur à spiritibus immundis curabantur.

19. Et omnis turba quærebat eum tangere, quia virtus de illo exibat et sanabat omnes.

16. And Jude *the brother* of James, and Judas Iscariot, who was <sup>the</sup> traitor.

17. And, coming down with them, he stood in an open plain, and the company of his disciples, and a <sup>very</sup> great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon,

18. Who had come to <sup>hear</sup> him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured.

19. And all the multitude <sup>sought</sup> to touch him; for <sup>virtue</sup> went out from him, and healed all.

How simply do all the Evangelists record the foundation of the Christian Church. Our Lord prays a whole night, picks out twelve from among his constant followers, and then utters his new doctrines, and improvements on the old in their hearing. The whole regeneration of the world began by the living voice, which was heard by living ears. There was no writing included. Writing is supplementary. Moses wrote the tables of the Law; but Our Lord wrote nothing that was to last—this is said because He wrote on the ground when saving the adulteress—and He gave no instructions about writing. He was a great living Soul of the Church's body, and the Holy Ghost takes His place on the Day of Pentecost. There is something majestic and Godlike in this simple and heavenly scene on a hill-side in Galilee.

<sup>1</sup>*The prayer of God.*—Some, with Lingard, think Our Lord passed this night in a mountain oratory; but the general opinion is that it was passed in the open air. It was in preparation for the choosing of the Apostles. The Church, in imitation of Our Lord, sets apart four weeks in the year, called *Quater Tenses*, in which all the faithful pray and fast, because of the ordinations of her various ministers.

<sup>2</sup>*Called His disciples.*—They must have been waiting for Him on the brow or side of the hill.

<sup>3</sup>*Apostles*.—An Apostle, in a Jewish sense, meant a deputy sent by a governor with a letter of authorisation. Saul, going to Damascus, was such an Apostle.

<sup>4</sup>*Zelotes*.—Only S. Luke gives him this title. Some say it is the same as Canaanite.

<sup>5</sup>*The traitor*.—Here, and here only, have we this word in the Scripture. The other places put verbs.

<sup>6</sup>*Very great multitude*.—The hill-side must be filled. Thousands seem to be an ordinary congregation for Our Lord.

<sup>7</sup>*Hear . . . be healed . . . and cured*.—These were the objects for which the crowd assembled.

<sup>8</sup>*Sought to touch Him*.—Already He had become *sacred* in their estimation.

<sup>9</sup>*Virtue went out from Him*.—This would seem that it was not confined merely to the hem of his garments, or what touched him. He acted in the distance.

#### ORDINATION.

1st. The people should pray for good pastors.

2nd. Bad priests are the scourge of God for a bad people.

3rd. Good priests the greatest blessing.

#### The Sacred Humanity :

1st. Cured by touch.

2nd. Cured by blessing.

3rd. Cured by being admired.

20. Et ipse, elevatis oculis in discipulos suos, dicebat :—  
"Beati pauperes, quia vestrum est regnum DEI.

21. "Beati qui nunc esuritis, quia saturabimini. Beati qui nunc fletis, quia ridebitis.

22. "Beati eritis cum vos oderint homines, et cum separaverint vos et exprobraverint, et ejecerint nomen vestrum tanquam malum, propter Filium Hominis :

20. And he, lifting up his eyes <sup>1</sup>on his disciples, said :  
<sup>2</sup>Blessed are ye poor : for yours is the kingdom of God.

21. Blessed are ye that hunger now : for you shall be filled. Blessed are ye that weep now : for you <sup>3</sup>shall laugh.

22. Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and <sup>4</sup>cast out your name as evil, for the Son of man's sake.

23. "Gaudete in illa die et exultate: ecce enim merces vestra multa est in cœlo: secundum hæc enim faciebant prophetis patres eorum.

24. "Verumtamen, vœ vobis divitibus, quia habetis consolationem vestram!

25. "Vœ vobis qui saturati estis, quia esurietis! Vœ vobis qui ridetis nunc, quia lugebitis et flebitis!

26. "Vœ cùm benedixerint vobis homines! secundum hæc enim faciebant pseudoprophetis patres eorum.

23. Be glad in that day, and rejoice: for behold, <sup>1</sup>your reward is great in heaven. For according to these things did <sup>2</sup>their fathers to the prophets.

24. But wo to you that are <sup>1</sup>rich: for you have your consolation.

25. Wo to you that are filled: for you shall hunger. Wo to you that <sup>1</sup>laugh now: for you shall mourn and weep.

26. Wo *to you* when <sup>1</sup>men shall bless you: for according to these things did their fathers to <sup>10</sup>the false prophets.

The manner in which S. Luke announces the Beatitudes is rather peculiar. He gives but *four*, whereas S. Matthew gives *eight*; but his four, S. Gregory says, has the substance of the eight. He represents them as being delivered to the Apostles specially—without excluding others—and weights them or rather counterpoises them with four *woes* or curses.

It seems a fair gloss upon the text here presented that the *woes* particularly fit the clergy, without of course, excluding the laity. *Rich* priests—priests who enjoy themselves and neglect their people—priests who seek to obtain popularity, are not of the apostolic type.

One thing is certain that the woes are not *confined* to clerical circles, and neither are the vices which deserve them.

<sup>1</sup>*On His disciples.*—They were arranged in two orders by the vocation of the TWELVE, and to them He specially addresses Himself.

<sup>2</sup>*Blessed are Ye.*—The second person plural used by S. Luke, instead of the third by S. Matthew, shows that he addressed the Beatitudes especially to the Apostles. Some hold that this is a different sermon from that of S. Matthew's Gospel.

<sup>3</sup>*Shall laugh.*—Laughing is not condemned; on the contrary, the privilege of doing so is only given to the good.

<sup>4</sup>*Cast out your name.*—The followers of Our Lord were sent out of the synagogues in the beginning.

<sup>6</sup>*Your reward.*—Our Lord will have His faithful servants look for their reward only beyond the grave.

<sup>8</sup>*Their fathers.*—He speaks as if His Apostles were not descended from any of those who persecuted the prophets. *Their* is very expressive.

<sup>7</sup>*Rich.*—In the full sense of the term *given to money*.

<sup>8</sup>*Laugh now.*—That is, laugh at sacred things and are given to too much enjoyment. Verse 21 shows that *to laugh* in heaven is a special privilege.

<sup>9</sup>*Men shall bless you.* *Aura popularis* has always been dangerous to priests.

<sup>10</sup>*The false prophets.*—These must have been popular men in their day.

#### Blessings first :

1st. To those who follow Our Lord's teaching.

2nd. To those who follow His example.

3rd. To those who suffer for doing so.

#### Curses after :

1st. To those who refuse to follow.

2nd. To those who despise the followers.

3rd. To those who prefer the world.

27. "Sed vobis dico qui auditis: diligite inimicos vestros; benefacite his qui oderunt vos;

28. "Benedicite maledicentibus vobis, et orate pro calumniantibus vos.

29. "Et qui te percutit in maxillam, præbe et alteram. Et ab eo qui aufert tibi vestimentum, etiam tunicam noli prohibere.

30. "Omni autem petenti te tribue, et qui aufert quæ tua sunt ne repetas.

27. But I say to 'you that hear: Love your enemies, do good to them that hate you.

28. 'Bless them that curse you; and pray for them that calumniate you.

29. And to him that 'strieth thee on the *one* cheek, offer also the other. And him that taketh away from thee thy cloak, hinder not *to take* thy coat also.

30. Give to 'every one that asketh thee; and of him that taketh away thy goods, ask them not again.

31. "Et prout vultis ut faciant vobis homines, et vos facite illis similiter.

32. "Et si diligitis eos qui vos diligunt, quæ vobis est gratia? nam et peccatores diligentes se diligunt.

33. "Et si benefeceritis his qui vobis benefaciunt, quæ vobis est gratia? siquidem et peccatores hoc faciunt.

34. "Et si mutuum dederitis his à quibus speratis recipere, quæ gratia est vobis? nam et peccatores peccatoribus fœnerantur, ut recipiant æqualia.

35. "Verumtamen, diligite inimicos vestros; benefacite, et mutuum date nihil indè sperantes: et erit merces vestra multa, et eritis filii Altissimi, quia ipse benignus est super ingratos et malos.

36. "Estote ergò misericordes, sicut et Pater vester misericors est.

37. "Nolite judicare, et non judicabimini; nolite condemnare, et non condemnabimini. Dimittite, et dimittimini.

38. "Date, et dabitur vobis: mensuram bonam et confertam, et coagitatam et supereffluentem, dabunt in sinum vestrum. Eadem quippè mensurâ quâ mensi fueritis remetietur vobis."

31. And as you would that men should do to you, do you also to them in like manner.

32. And if you love them that love you, what thanks have you? for sinners also love those that love them.

33. And if ye do good to them who do good to you, what thanks have you? for sinners also do this.

34. And if you lend to them of whom you hope to receive, what thanks have you? for sinners also lend to sinners, for to receive as much.

35. But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Most High: for he is kind to the unthankful, and to the evil.

36. Be ye, therefore, merciful, as your Father also is merciful.

37. Judge not, and you shall not be judged: condemn not, and you shall not be condemned. Forgive, and you shall be forgiven.

38. Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that you shall measure, it shall be measured to you again.

*Generosity* is more expressive than mere *Charity* in explaining the manner in which S. Luke has put before us here the teaching of Our Divine Lord. He tries to kill selfishness altogether, to put prudence herself to flight when a work of mercy presents itself, and to say—in a very significant way—leave the rest to Me. The wiseacre system of not giving except to the deserving; and buttoning your vest against the onslaughts of poverty-stricken people, have no place in Our Lord's economy.

<sup>1</sup>*You that hear.*—There is a transition here from the select few to the general audience.

<sup>2</sup>*Bless them.*—This is the *lex talionis* of charity—return good for evil.

<sup>3</sup>*Striketh thee.*—The second person singular is used here because it would not be easy to strike a multitude, except with a *mitrailleuse*.

<sup>4</sup>*Everyone.*—Now here is a plain lesson from Our Lord—no matter whether you suspect them to be rogues or vagabonds—give if you can, and refuse nobody who humbles himself so far as *to ask*. Economists say otherwise.

<sup>5</sup>*Sinners also love.*—There is nothing here about pagans, gentiles, or the rest. S. Luke had not the Jews and their habits *merely*, in his mind.

<sup>6</sup>*Hoping for nothing.*—There are divers reading shere in old copies of the Scripture. *Despair not* is one. They both come to the same thing. The man you despair of may be the first to pay you; and the man you trust most, the last. Leave it all to the Lord and give in His name.

<sup>7</sup>*He is kind.*—Look around you and see how God gives gifts.

<sup>8</sup>*Condemn not.*—This is peculiar to S. Luke.

<sup>9</sup>*Good measure.*—This is meant to direct our *giving* as well as our hopes of *receiving*, even in eternity.

<sup>10</sup>*To you again.*—Corollary to the first part of the verse.

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#### Generosity :

- 1st. Let nature speak.
- 2nd. Put yourself in his place.
- 3rd. Listen to Our Lord.

#### The return :

- 1st. Misers and usurers look for this.
  - 2nd. Selfishness follows their example.
  - 3rd. Jesus does not.
  - 4th. Which will you follow ?
-

39. Dicebat autem illis et similitudinem: "Numquid potest cæcus cæcum ducere? nonne ambo in foveam cadunt?"

40. "Non est discipulus super magistrum: perfectus autem omnis erit si sit sicut magister ejus.

41. "Quid autem vides festucam in oculo fratris tui, trabem autem quæ in oculo tuo est non consideras?"

42. "Aut quomodo potes dicere fratri tuo: *Frater, sine ejiciam festucam de oculo tuo*: ipse in oculo tuo trabem non videns? Hypocrita, ejice primum trabem de oculo tuo, et tunc perspicies ut educaas festucam de oculo fratris tui.

43. "Non est enim arbor bona quæ facit fructus malos, neque arbor mala faciens fructum bonum.

44. "Unaquæque enim arbor de fructu suo cognoscitur. Neque enim de spinis colligunt ficus, neque de rubo vindemiant uvam.

45. "Bonus homo de bono thesauro cordis sui profert bonum, et malus homo de malo thesauro profert malum. Ex abundantia enim cordis os loquitur.

39. And he spoke also to them <sup>a</sup>a similitude: Can the blind lead the blind? do they not both fall into the ditch?

40. <sup>s</sup>The disciple is not above his master: but every one shall <sup>b</sup>be perfect, if he be as his master.

41. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not?

42. Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye: when thou thyself seest not the beam in thy own eye? Thou hypocrite, <sup>c</sup>cast first the beam out of thy own eye: and then shalt thou see clearly to take out the mote from thy brother's eye.

43. For there is no <sup>d</sup>good tree that bringeth forth evil fruit: nor an evil tree that bringeth forth good fruit.

44. For <sup>e</sup>every tree is known by its fruit. For men do not gather figs from thorns: nor from a bramble bush do they gather grapes.

45. A good man out of the good treasure of his heart bringeth forth that which is good: and an evil man out of the evil treasure bringeth forth that which is evil. For out of <sup>f</sup>the abundance of the heart the mouth speaketh.

There is a certain excess of charity which some shortsighted people take for zeal. It consists in a tremendous effort and grand perorating at the reformation of other people and very little care about reforming one's self. Many imagine that by making *benevolent* speeches on platforms, reforming abuses in the customs, holding temperance meetings, and denouncing shortcomings with virtuous indignation, they are doing a great work. So they are. How much of this is for show? How do they treat their wives and children at home? What are their daily actions worth in the eyes of Heaven?

<sup>1</sup>*A similitude.*—There is another transition here. Commentators are divided as to whether S. Luke intended to give a continued discourse of Our Lord's, or merely to collect aphorisms from many. We incline to the latter view.

<sup>2</sup>*The disciple.*—If the Master be blind, what becomes of the disciple?

<sup>3</sup>*Be perfect.*—This is true, whether the master be one for good or evil. The choice of a master is a very important matter.

<sup>4</sup>*Cast first.*—The beauty of the way in which S. Luke puts this, cannot be too much admired. Clear your own eye first and then you will see better how to clear out the eye of your brother.

<sup>5</sup>*Good tree.*—The way in which S. Luke gives this aphorism would seem to be this: Every tree is good in its own way; but it will not bring forth good fruit unless it is properly taken care of. A common apple-tree will produce crabs; graft it, and it will produce fine eating fruit. In the same way a child, who is not educated, cannot be a good man. Educate him, graft him.

<sup>6</sup>*Every tree is known by its fruit.*—Trees which produce no fruit, at least give shade and shelter to the wearied traveller. That is a nice fruit in its own line.

<sup>7</sup>*The abundance of the heart.*—The application here is different from S. Matthew's but both come to the same. Blessed is the man who hath an abundance of good things in his heart.

#### Masters:

1st. Ought to be good in their craft.

2nd. Good in their example; moral.

3rd. Good in their capacity for teaching.

#### Scholars or disciples:

1st. Ought to look up to their masters.

2nd. Try to become as perfect as they.

3rd. Be grateful for their education by them.



46. "Quid autem vocatis me *Domine, Domine*, et non facitis quæ dico?

47. "Omnis qui venit ad me et audit sermones meos, et facit eos, ostendam vobis cui similis sit :

48. "Similis est homini ædificanti domum, qui fodit in altum et posuit fundamentum super petram : inundatione autem factâ, illisum est flumen domui illi, et non potuit eam movere : fundata enim erat super petram.

49. "Qui autem audit, et non facit, similis est homini ædificanti domum suam super terram sine fundamento, in quam illisus est fluvius, et continuò cecidit, et facta est ruina domûs illius magna."

46. And why call ye me, <sup>1</sup>Lord, Lord ; and do not the things which I say ?

47. Whosoever cometh to me, and heareth my words, <sup>2</sup>and doeth them, I will show you to whom he is like.

48. He is like to a man building a house, who <sup>3</sup>digged deep, and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it <sup>4</sup>could not shake it : for it was founded <sup>5</sup>on a rock.

49. But he that heareth, and doeth not, is like to a man building his house upon the <sup>6</sup>earth, without a foundation ; against which <sup>7</sup>the stream beat vehemently, and immediately it fell : and the ruin of that house was <sup>8</sup>great.

The portion of this chapter which has been annotated is arranged by the Evangelist as a sequel to the last. Masters are instructed already, and teachers are warned against excessive zeal. He now turns to the scholars or learners. It is probable from his arrangement of Our Lord's Sermon on the Mount, that it was not his intention to give it in full, as S. Matthew does.

The two kinds of learners do not seem to be sketched so carefully by S. Matthew, although the substance of what S. Luke applies is given by him.

Forecasting the difficulties which must environ the profession of a Christian life in the manner done above, is very graphic. We seem to hear the winds roar and the waves beat upon the future of the poor heedless lad on a school-form, as he pores over his lesson.

<sup>1</sup>Lord, Lord.—The ordinary old gloss says well : *Iter regni Dei est obedientia et non nominis nuncupatio*. Shouting the name of God may be an encouragement on the road, but it is not the way to heaven.

<sup>2</sup>*And doeth them.*—After making the comparison between the *non-doers* and *doers*, the reward of the latter is told before the punishment of the former. Throughout the Gospel we see the rewards put first, as if the punishments had to be mentioned with pain and reluctance.

<sup>3</sup>*Digged deep.*—In Palestine, even now, they sink their foundations thirty feet or more, in order to come upon a rock, if possible, although their houses are seldom more than one or two stories high.

<sup>4</sup>*Could not shake it.*—This is very graphic.

<sup>5</sup>*On a rock.*—There is an idea of the Church included in this *wherefore*.

<sup>6</sup>*On earth.*—The man that does not dig deep for piety, but takes to it in a superficial way, is here meant.

<sup>7</sup>*The stream.*—A common stream, not an inundation, was enough for the work.

<sup>8</sup>*Great.*—In fact irreparable, because mostly eternal.

#### Solid piety :

1st. Has deep humility for a basis.

2nd. Continual earnestness for a building.

3rd. Great watchfulness for preservation.

#### False or hollow piety :

1st. Begins with a fancy.

2nd. Continues by excitement.

3rd. Collapses with temptation.

## CHAPTER VII.

*Christ heals the centurion's servant : raises the widow's son to life : answers the messengers sent by John : and absolves the penitent sinner.*

1. Cùm autem implèssæt omnia verba sua in aures plebis, intravit Capharnaum.

2. Centurionis autem cujusdam servus, malè habens, erat moriturus, qui illi erat pretiosus.

3. Et cùm audisset de JESU, misit ad eum seniores Judæorum, rogans eum ut veniret et salvaret servum ejus.

4. At illi, cùm venissent ad JESUM, rogabant eum sollicitè, dicentes ei : " Quia dignus est ut hoc illi præstes :

5. " Diligit enim gentem nostram, et synagogam ipse ædificavit nobis."

6. JESUS autem ibat cum illis. Et cùm jam non longè esset à domo, misit ad eum centurio amicos, dicens : " Domine, noli vexari : non enim sum dignus ut sub tectum meum intres :

7. " Propter quod, et meipsum non sum dignum arbitratus ut venirem at te : sed dic verbo, et sanabitur puer meus.

1. And when he had finished 'all his words in the hearing of the people, he entered into Capharnaum.

2. And the <sup>2</sup>servant of a certain centurion, who was dear to him, was sick, and <sup>2</sup>ready to die.

3. And when he had heard of Jesus, <sup>4</sup>he sent to him the ancients of the Jews, desiring him to come and heal his servant.

4. And when they came to Jesus, they besought him earnestly, saying to him : He is worthy that thou shouldst do this for him.

5. For <sup>5</sup>he loveth our nation : and he hath built us a synagogue.

6. And Jesus went with them. And when he was now not far from the house, the centurion sent *his* <sup>6</sup>friends to him, saying : Lord, trouble not thyself : for I am not worthy that thou shouldst enter under my roof.

7. Wherefore, neither did I think myself worthy to come to thee : <sup>7</sup>but say the word, and my servant shall be healed.

8. "Nàm et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic *Vade*, et vadit; et alii *Veni*, et venit; et servo meo *Fac hoc*, et facit."

9. Quo audito, Jesus miratus est, et conversus sequentibus se turbis dixit: "Amen dico vobis, nec in Israel tantam fidem inveni."

10. Et reversi, qui missi fuerant, domum, invenerunt servum qui languerat sanum.

8. For I also am a man subject to authority, having under me soldiers: and I say to one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doeth it.

9. Which when Jesus heard, he <sup>6</sup>marvelled: and, turning about to the multitude that followed him, he said: Amen I say to you, I have not found <sup>9</sup>so great faith even in Israel.

10. And they who were sent, <sup>10</sup>returning to the house, found the servant whole, who had been sick.

There is a difference of opinion among commentators as to the manner of this miracle, because of the variance between its account in S. Matthew and here. The seniors knew the man, and knew how valuable to him the sick boy was. They go to Our Lord and speak for him, giving the various reasons in the text. Someone goes and tells the Centurion, and he runs out to stop Our Lord, saying: "Lord, I am not worthy," etc. The opinion that the Centurion sent the deputation, and then retracted his commission, is received by many modern writers on the subject. They account for his retracting, on the score of his recognising his unworthiness.

<sup>1</sup>*All His words.*—He concluded the sermon, in which nearly all His moral teaching was explained.

<sup>2</sup>*Servant.*—Calmet thinks this was one of the soldiers whom the Centurion had chosen as his orderly.

<sup>3</sup>*Ready to die.*—S. Luke alone mentions this particular.

<sup>4</sup>*He sent.*—He expressed a wish, and they went in his name, or *he* sent them really. Any form of the commission is admissible. S. Matthew says, he came himself. This was after the deputation.

<sup>5</sup>*He loveth our nation.*—The Pagans, of whom the Centurion was one, hated the Jews, and had their hatred returned.

<sup>6</sup>*Friends.*—These were different from the Pagans, very likely.

<sup>1</sup>*But say the word.*—The faith of the Centurion is very fine. You are Lord of everything, diseases come and go at your will, just as my soldiers move at mine. Order this illness away, and it will go at once.

<sup>2</sup>*Marvelled.*—For the multitude, to whom He turned.

<sup>3</sup>*So great faith.*—S. Thomas of Aquin and others, think that this Centurion had greater faith than the Apostles themselves, or Mary and Martha.

<sup>11</sup>*Returning.*—They believed also, and went and found the young man well.

#### Non-Catholics :

1st. Believe in the power of a priest.

2nd. Sometimes ask for his blessing, etc.

3rd. They ought not to be refused.

#### Our Lord :

1st. Gives His favours to all.

2nd. Requires faith from them.

3rd. Forgives their sins when needed.

11. Et factum est deinceps : ibat in civitatem quæ vocatur Naim, et ibant cum eo discipuli ejus et turba copiosa.

12. Cùm autem appropinquaret portæ civitatis, ecce defunctus efferebatur filius unicus matris suæ, et hæc vidua erat ; et turba civitatis multa cum illâ.

13. Quam cùm vidisset Dominus misericordiâ motus super eam, dixit illi : "Noli flere."

14. Et accessit, et tetigit loculum. (Hi autem qui portabant steterunt.) Et ait : "Adolescens, tibi dico, surge."

11. And it came to pass, after this, that he went <sup>1</sup>into a city called Naim : and there went with him his disciples, and <sup>2</sup>a great multitude.

12. And when he came nigh to the <sup>3</sup>gate of the city, behold, a dead man was carried out, the <sup>4</sup>only son of his mother : and she was a widow : and <sup>5</sup>much people of the city was with her.

13. And when the Lord saw her, he <sup>6</sup>had compassion on her, and said to her : Weep not.

14. And he came near, and <sup>7</sup>touched the bier. (And they that carried it stood still.) And he said : <sup>8</sup>Young man, I say to thee, arise.

15. Et resedit qui erat mortuus, et cœpit loqui. Et dedit illum matri suæ.

16. Accepit autem omnes timor, et magnificabant DEUM dicentes: "Quia propheta magnus surrexit in nobis, et quia DEUS visitavit plebem suam."

15. And he that was dead <sup>9</sup>sat up, and began to speak. And he <sup>10</sup>delivered him to his mother.

16. And there came a fear on them all: and they glorified God, saying: That <sup>11</sup>a great prophet is risen up among us: and God hath <sup>12</sup>visited his people.

Gradually S. Luke developes the cures of Our Lord. He gives us first the leper who was "full of leprosy," and a very bad case; the next is the Centurion's servant who was "ready to die;" and now he comes to one "a dead man." There is nice discrimination shown here, what we might expect from a "*medicus carissimus*," as S. Paul calls him, in recounting the deeds of Our Saviour. The gradation is nice and the recital graphic; full of those small touches in graceful language which abound in the third Gospel.

We venture an opinion that this son of the widow was a Samaritan. Our Lord raised a Pagan, who was almost dead, a Jew, Lazarus; why not a Samaritan? Naim was on the borders of Samaria and Galilee. There is a legend that this young man was Maternus, first bishop of Cologne.

<sup>1</sup>*Into a city.*—This should be translated *towards*. He met the funeral at the gate.

<sup>2</sup>*A great multitude.*—Our Lord was followed everywhere by an admiring crowd.

<sup>3</sup>*Gate of the city.*—This was where the public business of the town was transacted. We see the Jews buried their dead outside the town. Christians buried them near the Church in order to be reminded of their duty of praying for them. We are coming back to the Jewish system of cemeteries in modern days. It is healthier for the surviving bodies.

<sup>4</sup>*Only son.*—The Greek has *only begotten*. It was not as if all her children had died but this one. This is the only one she ever had.

<sup>5</sup>*Much people.*—She was a person of consideration and much liked.

<sup>6</sup>*Had compassion on her.*—Our Lord's kind-heartedness.

<sup>7</sup>*Touched the bier.*—This was forbidden under pain of uncleanness for a day, in the ceremonial law. Our Lord above it, again.

<sup>8</sup>*Young man, I say to thee, arise.*—Much the same as the words He used for the daughter of Jairus.

<sup>9</sup>*Sat up and began to speak.*—His call to life was sudden and perfect.

<sup>10</sup>*Delivered him to his mother.*—This is a nice touch of an only son's love and feeling, as Our Lord was Himself.

<sup>11</sup>*A great prophet.*—They did not get as far as the Divinity yet.

<sup>12</sup>*Visited His people.*—They had been a long time without prophets.

This miracle :

1st. Is mentioned only by S. Luke.

2nd. Is done before a multitude.

3rd. Almost in the beginning of Our Lord's public life.

Humanity and Divinity.

1st. Kindness and feeling for the widow.

2nd. Unasked, of his own accord.

3rd. The raising of the dead.

17. Et exiit hic sermo in universam Judæam de eo, et in omnem circà regionem.

18. Et nuntiaverunt Joanni discipuli ejus de omnibus his.

19. Et convocavit duos de discipulis suis Joannes, et misit ad JESUM, dicens : "Tu es qui venturus es, an alium expectamus ?"

20. Cùm autem venissent ad eum viri, dixerunt : "Joannes-Baptista misit nos ad te, dicens : *Tu es qui venturus es, an alium expectamus ?*"

21. (In ipsâ autem horâ, multos curavit à languoribus et plagis et spiritibus malis, et cæcis multis donavit visum.)

22. Et respondens dixit illis : "Euntes renuntiate Joanni quæ

17. And this rumour of him went forth throughout <sup>1</sup>all Judea, and throughout all the country round about.

18. And <sup>2</sup>John's disciples told him of all these things.

19. And John called to him two of his disciples, and sent them to Jesus, saying : Art thou he who <sup>3</sup>is to come ; or expect we another ?

20. And when the men were come to him, they said : 'John the Baptist hath sent us to thee, saying : Art thou he who is to come ; or expect we another ?

21. (And in that same hour <sup>4</sup>he cured many of their diseases, and sores, and of evil spirits ; and to many that were blind he gave sight.)

22. And, answering, he said to them : Go, and relate to John

audistis et vidistis : quia cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur :

23. "Et beatus est quicumque non fuerit scandalizatus in me."

what you have heard and seen : that the blind see, the lame walk, the lepers are made clean, the deaf hear, 'the dead rise again, to the poor the gospel is preached :

23. And blessed is he whosoever shall not be <sup>7</sup>scandalized in me.

The wonders performed by Our Lord, of which but a few specimens are recorded by the Evangelists, caused His fame to extend all over the country. It reached John, who was then in prison, and he sent two of his disciples as delegates, to ask plainly if He were the Messiah. John knew very well He was, for he had proclaimed Him as such ; but his disciples, who were so much attached to their master, could not imagine anyone greater than he.

It is surmised that Pharisees had been carrying news of Our Lord to John's disciples, saying that he went to weddings and dinners, and that he ate what was set before Him, and drank a glass of wine like anybody else. These disciples were doubtful, and John wanted them to find out the truth for themselves.

<sup>1</sup>*All Judea.*—He had confined His miracles, until this date, to Galilee and the surrounding districts.

<sup>2</sup>*John's disciples.*—We are not told much of these in the Gospel, except that most of them joined Our Lord, and one or two of them became Apostles.

<sup>3</sup>*Is to come.*—This was one of the old titles of the Shiloh or Messiah.

<sup>4</sup>*John the Baptist.*—The messengers were very faithful.

<sup>5</sup>*He cured.*—In His providence He always had occasions pre-arranged, which would seem to others to be casual, when a proof was required of His mission. S. Luke distinguishes between the various ailments, and, physician as he is, distinguishes between possession by evil spirits and epilepsy. The Rationalists cannot.

<sup>6</sup>*The dead rise again.*—It is generally thought that Our Lord raised a great many dead to life, although there are but three cases mentioned in the Gospels. His own words here would warrant such a conclusion.

<sup>7</sup>*Scandalized in me.*—Evidently He wished to correct the rumours so jealously spread abroad by Pharisees.



## Injuries to character :

1st. Are the portion of all good men.

2nd. Generally concocted by enemies.

3rd. Our Lord had His share.

## Proofs:

1st. He did great things.

2nd. He let them see them.

3rd. He pointed out their object.

24. Et cùm discessissent nuntii Joannis, cœpit de Joanne dicere ad turbas : " Quid existis in desertum videre ? Arundinem vento agitatam ?

25. " Sed quid existis videre ? Hominem mollibus vestimentis indutum ? Ecce qui in veste pretiosâ sunt et deliciis, in domibus regum sunt.

26. " Sed quid existis videre ? Prophetam ? Utiquè dico vobis, et plùs quàm prophetam.

27. " Hic est de quo scriptum est : *Ecce mitto angelum meum ante faciem tuam, qui præparabit viam tuam ante te.*

28. " Dico enim vobis : major inter natos mulierum propheta Joanne-Baptistâ nemo est : qui autem minor est in regno DEI, major est illo."

29. Et omnis populus audiens, et publicani, justificaverunt DEUM, baptizati baptismo, Joannis.

24. And when the messengers of John were departed, he began to speak to the 'multitudes concerning John : What went you out into the desert to see ?  
'A reed shaken with the wind ?

25. But what went you out to see ? A man clothed in soft garments ? Behold, they that are in 'costly apparel, and live delicately, are in the houses of kings.

26. But what went you out to see ? A prophet ? Yea, I say to you, and 'more than a prophet.

27. This is he of whom it is written : Behold, I send my 'Angel before thy face, who shall prepare thy way before thee.

28. For I say to you : Amongst those that are born of women, there is not a greater prophet than John the Baptist : but he who is 'lesser in the kingdom of God is greater than he.

29. And all the people, hearing, and the publicans, 'justified God, being baptized with the baptism of John.

30. Pharisei autem et legis-  
periti consilium DEI spreverunt  
in semetipsos, non baptizati ab  
eo.

30. But the Pharisees and the  
lawyers despised the counsel of  
God <sup>a</sup>against themselves, being  
not baptized by him.

The two verses, 29 and 30, supposed by some scholars to be apocryphal, by others to be written by S. Luke as his own observations, give us a full insight into the conclusion to be drawn from Our Lord's reproaches to the Jews.

The Jews had formed a wrong notion altogether of the coming of the Messiah; and a man poorly dressed in camel's hair, with a leathern girdle, would not be received by them except as a curiosity. The wise and learned lost the opportunity offered to all, and then turned in revenge and persecuted those who offered it.

There is not much difference between S. Matthew and S. Luke here.

<sup>1</sup>*The multitudes.*—These people very likely did not hear of John till now, as the scene of his labours was at a great distance from Galilee, where our Lord is at this juncture.

<sup>2</sup>*A reed shaken by the wind.*—John was a man whom Herod's wrath or displeasure could not bend.

<sup>3</sup>*Costly apparel—live delicately.*—These words are not in S. Matthew, but they evidently belonged originally to the context.

<sup>4</sup>*More than a prophet.*—Because he pointed out the fulfilment of his own predictions, and because of his office.

<sup>5</sup>*Angel.*—This means messenger, and is an allusion to the prophecies concerning John in Malachias, etc.

<sup>6</sup>*Lesser.*—There is a certain sense in which a Christian just baptised is greater than John, the last of the prophets and the greatest.

<sup>7</sup>*Justified God.*—Corresponded to the grace given them.

<sup>8</sup>*Against themselves.*—These despised the grace offered and did themselves serious harm thereby.

#### A missionary :

1st. Should be poorly clad.

2nd. Should feed on hard fare.

3rd. Should be fearless in denouncing wrong.

#### A mission :

1st. Flocked to by the people who get the grace.

2nd. Criticised by enemies.

3rd. Despised by pharisees.

} Who do not.

31. Ait autem Dominus :  
 "Cui ergò similes dicam homines generationis hujus ? et cui similes sunt ?

32. "Similes sunt pueris sedentibus in foro, et loquentibus ad invicem et dicentibus : Cantavimus vobis tibiis, et non saltastis ; lamentavimus, et non plorastis.

33. "Venit enim Joannes-Baptista, neque manducans panem neque bibens vinum, et dicitis : *Dæmonium habet.*

34. "Venit Filius Hominis manducans et bibens, et dicitis : *Ecce homo devorator et bibens vinum, amicus publicanorum et peccatorum.*

35. "Et justificata est sapientia ab omnibus filiis suis."

31. And the Lord said : Whereunto, then, shall I liken the men <sup>1</sup>of this generation ? and <sup>2</sup>to what are they like ?

32. They are like to <sup>3</sup>children sitting in the market-place, and speaking one to another, and saying : We have piped to you, and you have not danced : we have mourned, and <sup>4</sup>you have not wept.

33. For John the Baptist came, <sup>5</sup>neither eating bread nor drinking wine, and you say : He hath a devil.

34. The Son of man is come, eating and drinking, and you say : Behold, a man that is <sup>6</sup>a glutton and a drinker of wine, a friend of publicans and sinners.

35. And wisdom is justified by <sup>7</sup>all her children.

In the continuation of Our Lord's discourse here there is evidently allusion made to the Pharisees. The people did not criticise or weigh nicely the merits of those who were considered rival prophets. The Scribes and Pharisees did, and found fault with each.

There is nothing to which extreme critics, who judge by prejudice and not by good sense, can be compared, except to children, who follow their humours in imitating what they have seen. They set up mock funerals and mock weddings to imitate their parents, and then complain bitterly if other children, over the way, do not take to their humours, or sulk out of them on purpose.

How very applicable this reproach is to the critics, both lay and clerical, of our own days !

<sup>1</sup>*Of this generation.*—The people whom He had before Him, and who were setting themselves up as judges of everything heavenly and earthly. Some like our modern journalists.

<sup>2</sup>*To what are they like?*—This seems a beautiful way of pretending, as it were, that He could not find anything in nature like them.

<sup>3</sup>*Children sitting in the market-place.*—The finding of fault with others, because they do not fall into your humour.

<sup>4</sup>*You have not wept.*—As if a body could weep at will. The satire is very cutting.

<sup>5</sup>*Neither eating bread nor drinking wine.*—S. Luke shows the physician here. S. Matthew says simply, neither eating nor drinking. S. Luke knows he must eat and drink something, or he could not live. His food was locusts and wild honey. He ate no bread and drank no wine.

<sup>6</sup>*A glutton—a drinker of wine—a friend of publicans and sinners.*—Four terrible charges against a great prophet. Our Lord merely repeated them to the accusers.

<sup>7</sup>*All her children.*—Evidently the critics were not the children of wisdom.

#### Censorious people:

- 1st. Should look at home.
- 2nd. Not defend themselves by accusing others.
- 3rd. Look for mercy!

#### Accusations—false:

- 1st. Have a similitude of truth.
- 2nd. Are prompted by envy.
- 3rd. Sometimes end badly for both the parties concerned.

36. Rogabat autem illum quidam de pharisæis ut manducaret cum illo. Et ingressus domum pharisæi, discubuit.

37. Et ecce mulier, quæ erat in civitate peccatrix, ut cognovit quòd accubisset in domo pharisæi, attulit alabastrum unguenti;

38. Et stans retrò, secùs pedes ejus, lacrymis cœpit rigare pedes ejus, et capillis capitis sui ter-

36. And one of the <sup>1</sup>Pharisees desired him to eat with him, And being entered into the house of the Pharisee, he <sup>2</sup>sat down to meat.

37. And, behold, a woman in the city, who was <sup>3</sup>a sinner, when she <sup>4</sup>knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment:

38. And, <sup>5</sup>standing behind at his feet, she began to wash his feet with tears, and wiped them

gebat, et osculabatur pedes ejus et unguento ungebat.

39. Videns autem pharisæus qui vocaverat eum, ait intra se, dicens: "Hic si esset propheta, sciret utiquè quæ et qualis est mulier quæ tangit eum, quia peccatrix est."

with the hairs of her head, and <sup>6</sup>kissed his feet, and anointed them with the ointment.

39. And the Pharisee, who had invited him, seeing it, <sup>7</sup>spoke within himself, saying: This man, <sup>8</sup>if he were a prophet, would know surely who and what kind of woman this is that <sup>9</sup>toucheth him: for she is a sinner.

It seems all the Pharisees were not scoundrels. One of them invited Our Lord to dinner—a French commentator (Fillion), thinks, rather dryly—and to see what sort of man he was; which certainly may be imagined. The same author observes, naively: "*Il ne recherchait pas ces sortes de fêtes, mais il ne les évitait pas non plus.*" What must be the surprise of the Pharisee to see this notorious harlot rush into the dining chamber and begin to weep over our Lord's feet!

Commentators are divided as to the identity of this woman. Some maintain that there were three Magdalens, some two, and some one. The Church's instinct is for the last opinion, although she does not condemn any of the others.

There were two unctions performed by Magdalen—for we incline to the opinion that there was only one Magdalen, with a slight suspicion that there were two—*here* in Naim, after the raising to life of the young man and again in Bethany, two years afterwards, a few days before Our Lord's death. The Pharisee was scandalised here, and Judas at the second. Our Lord's words show something to favour this opinion: "She has done this for my burial." She did the other for the burial of her old self and in sorrow; she does the second in *sorrow too*, but in thanksgiving for past kindness.

<sup>1</sup>*Pharisees.*—His name was Simon. He was not Simon the leper. Simon was a very common name then—two of the Apostles were Simons.

<sup>2</sup>*Sat down.*—The people reclined on couches, half kneeling, and resting their left elbow on the table in those days. They took off their sandals when going into a room, as we do our hats, and hence the opportunity of getting at Our Lord's feet.

<sup>3</sup>*A sinner.*—Some try to make out that she was not so very bad. The universal opinion is that she was a harlot, though not of the common class.

<sup>4</sup>*Knew.*—She heard of the raising of the dead—heard that He was the Lamb of God who taketh away the sins of the world, and she went to get her sins taken away.

<sup>5</sup>*Standing.*—This expression, in the original, means *placing* herself there for a time. The couch was raised, after the Greek fashion, and she could reach Our Lord's feet with her face by going on her knees. This was most probably the attitude.

<sup>6</sup>*Kissed his feet.*—The Greek has *kissed very much*.

<sup>7</sup>*Spoke within himself.*—One ingenious commentator, (Toletus, a Spaniard), makes out that Simon committed *eight* sins by this interior thinking of his.

<sup>8</sup>*If he were a prophet.*—This Pharisee had his doubts about Our Lord's holiness, and now he thinks Him no prophet at all.

<sup>9</sup>*Toucheth him.*—The Talmud has very curious observations on this subject. The touch of a sinner of this description was pollution.

Magdalen's sense of shame.

1st. She does not go *before* Our Lord.

2nd. She lets them all see her sorrow.

3rd. The quantity of tears—enough to wash His feet.

4th. She says nothing, but in sighs.

5th. She makes a towel of her tresses.

The Pharisee :

1st. Quite scandalised at her.

2nd. Seems to know her well, or she would not come there.

3rd. Misjudges the whole transaction; well, if he did what S. Augustine says of poor Magdalen.

*Fudit lacrymas sanguinem cordis.*

40. Et respondens Jesus, dixit ad illum : " Simon, habeo tibi aliquid dicere." At ille ait : " Magister, dic."

41. " Duo debitores erant cuidam fœneratori : unus debebat denarios quingentos, et alius quinquaginta.

40. And Jesus, answering, said to him : 'Simon, I have something to say to thee. But he said : 'Master, say it.

41. A certain creditor had two debtors, the one owed 'five hundred pence, and the other fifty.

42. "Non habentibus illis undè redderent, donavit utrisque. Quis ergò eum plùs diligit?"

43. Respondens Simon, dixit: "Æstimo quia is cui plùs donavit." At ille dixit ei: "Rectè judicàsti."

44. Et conversus ad mulierem, dixit Simoni: "Vides hanc mulierem? Intravi in domum tuam, aquam pedibus meis non dedisti: hæc autem lacrymis rigavit pedes meos, et capillis suis tersit:

45. "Osculum mihi non dedisti: hæc autem, ex quo intravit, non cessavit osculari pedes meos;

46. "Oleo caput meum non uxisti: hæc autem unguento unxit pedes meos.

47. "Propter quod dico tibi: Remittuntur ei peccata multa, quoniam dilexit multùm. Cui autem minùs dimittitur minùs diligit."

42. And whereas they had not wherewith to pay, he forgave them both. Which, therefore, of the two 'loveth him most?

43. Simon, answering, said: "I suppose that he to whom he forgave most. And he said to him: Thou hast judged 'rightly.

44. And, 'turning to the woman, he said to Simon, Dost thou see this woman? I entered into thy house; thou gavest me 'no water for my feet: but she hath washed my feet with tears, and wiped them with her hair.

45. Thou gavest me no 'kiss: but she, since she came in, hath not ceased to kiss my feet.

46. My head with 'oil thou didst not anoint: but she with ointment hath anointed my feet.

47. Wherefore I say to thee, 'many sins are forgiven her, 'because she hath loved much. But to whom 'less is forgiven, he loveth less.

Simon is reproved in a most amiable and gentle manner, and Magdalen defended at the same time. Our Lord first proposes a parable for Simon's solution, and by his own admission he convinces him of his want of attention and lesser love.

This parable is supposed to explain the difference between the great love and penance which, as a rule, converted sinners have; and the self-complacent manner in which the ordinary righteous people live.

S. Augustine very beautifully remarks that the innocent man would love God more if he only knew the amount of sin from

which he had been preserved by God's special care. There is nothing any one man ever did which any other may not do.

<sup>1</sup>*Simon*.—Our Lord seems to be intimate with this man. There are various speculations about his identity. The general opinion is that he was cured of leprosy by Our Lord, gave this banquet, then became a convert, went to live in Bethany, and gave Our Lord a lodging before the Passion.

<sup>2</sup>*Master*.—He pays respect to Our Lord, and calls him the usual Rabbi.

<sup>3</sup>*Five hundred*.—Some writers make out how much money in modern coins these would make. It is but a parable—Magdalen had a great deal of debt contracted, and Simon the tenth of it.

<sup>4</sup>*Loveth*.—In the Greek it is *will love*. One *loves*, and is pardoned, *loves* again, and *will love* afterwards. The Vulgate translator gives the present tense to meet the three, and also the difficulty of verse 47.

<sup>5</sup>*I suppose*.—Simon makes a guess, and is not sure of himself.

<sup>6</sup>*Rightly*.—So much the more as thou hast given it against thyself.

<sup>7</sup>*Turning to the woman*.—Our Lord never heeded her till now. He let her go on, washing and kissing, and wiping, and never said a word to her. At length her poor heart is comforted.

<sup>8</sup>*No water*.—In the East, at the time of Our Lord, people travelled almost barefoot and barelegged to nearly the knee. When they came to a house they took off their sandals, had their feet washed, and then reclined at table. *Slaves* did this service—*friends* as a mark of honour and respect.

<sup>9</sup>*Kiss*.—We see the force of the Greek, "kissed very much," from what Our Lord says. This custom of kissing between persons of the same sex is kept up in France by men, in England by women.

<sup>10</sup>*Oil*.—A few perfumed drops were generally put upon the head.

<sup>11</sup>*Many sins*.—Lingard translates this: "Her sins, many as they are," which we consider quite correct.

<sup>12</sup>*Because*.—There is great dispute as to whether this should be *because* or *for which reason*. The former is the accepted sense, inasmuch as love precedes contrition, accompanies it also—and does not always follow it.

<sup>13</sup>*Less*.—Some say *less* here is equivalent to nothing. The Greek means that sense.

#### Conditions of sorrow :

- 1st. Supernatural.
- 2nd. Super omnia.
- 3rd. Intense.
- 4th. Effective.
- 5th. Confession.
- 6th. Resolution for future.

#### Magdalene pardoned :

- 1st. When she became truly sorry.
- 2nd. When Jesus said so to Simon.
- 3rd. When he said so to herself or absolved her, as we say.



48. Dixit autem ad illam :  
"Remittuntur tibi peccata."

49. Et cœperunt qui simul  
accumbabant dicere intrâ se :  
"Quis est hic, qui etiam pec-  
cata dimittit ?"

50. Dixit autem ad mulierem :  
"Fides tua te salvam fecit: vade  
in pace."

48. And he <sup>1</sup>said to her: <sup>2</sup>Thy  
sins are forgiven thee.

49. And <sup>3</sup>they that sat to-  
gether at table began to say  
within themselves: "Who is  
this that forgiveth sins also ?"

50. And he said to the  
woman: <sup>4</sup>Thy faith hath made  
thee <sup>5</sup>safe: go in <sup>6</sup>peace.

Many people came in crowds to Our Divine Lord to hear His words, to be cured of their infirmities, and sometimes to witness the wonders and miracles He performed. Magdalen is the only one, up to this, who is recorded as having come merely for the FORGIVENESS OF HER SINS. She is *the* PENITENT *par excellence*. She wants nothing more than to be cured of her interior and hidden stains. So thorough is her pardon, and so complete is her restoration to God's friendship that she is allowed—as we see in the next chapter—to be associated with the holy women from Galilee who minister to Our Lord and whose sons are amongst His Apostles. There is a grandeur about this pardon which no pharisee, ancient or modern, could ever understand. A feeling poet sang in our own days, over the corpse of an unfortunate woman :—

"Look—

Not on the stains of her,

All that remains of her

Now, is pure womanly."

In Magdalen's case, grace had raised her so high that she was allowed to associate with respectable women, and stand beside the cross with the spotless Virgin herself.

<sup>1</sup>*Said to her.*—He had not addressed her directly until now.

<sup>2</sup>*Thy sins are forgiven thee.*—What a sweet sentence to hear from the lips of the Son of God. Many heard these words during His sojourn here, and many have heard them from His ministers since ; but to whom were they so welcome—because so sought for—as to Magdalen ?

<sup>3</sup>*They that sat together.*—The pharisee and the disciples. The *triclinium* could dine twenty-one, or thereabouts.

<sup>4</sup>*Who is this ?*—Many think these words were uttered or *thought out* in a good sense ; as if one should say, "Is not this man who can raise the dead,

and forgive sins, the Son of God?" Others, and they are the fewer, think that they had an impious meaning.

*<sup>6</sup>Thy faith.*—Not her barren faith, but her faith which first taught her who could pardon her, and then burst out into contrition, tears, hope and charity.

*<sup>6</sup>Safe.*—Some think she received confirmation in grace here. It is most likely. Safe had a retrospective force chiefly.

*<sup>7</sup>In peace.*—*Into peace* is the Greek, and it is more forcible.

#### Absolution :

1st. Is given when proper dispositions.

2nd. Only by one having authority approved.

3rd. Can be given over sins already absolved.

#### Absolution :

1st. Given in the present tense.

2nd. To a person present.

3rd. Over confessed sins.

#### Magdalen :

1st. She followed Our Lord.

2nd. Gave herself to contemplation.

3rd. Did the same service before His Passion.

4th. Was at the foot of the cross.

5th. The first recorded to whom He spoke after His Resurrection.

6th. She led a penitential life.

7th. She is preached by every preacher.

8th. She is dear to every Christian heart.

## CHAPTER VIII.

*The parable of the seed. Christ stills the storm at sea: casts out the legion: heals the issue of blood: and raises the daughter of Jairus to life.*

1. Et factum est deinceps, et ipse iter faciebat per civitates et castella, prædicans et evangelizans regnum DEI, et Duodecim cum illo,

2. Et mulieres aliquæ quæ erant curatæ à spiritibus malignis et infirmitatibus: Maria quæ vocatur Magdalene, de quâ septem dæmonia exierant,

3. Et Joanna uxor Chusæ procuratoris Herodis, et Susanna, et aliæ multæ, quæ ministrabant ei de facultatibus suis.

1. And it came to pass, afterwards, that he travelled through the <sup>1</sup>cities and towns, preaching and publishing <sup>2</sup>the gospel of the kingdom of God; and <sup>3</sup>the twelve with him,

2. And certain women, who had been <sup>4</sup>healed of evil spirits and infirmities; <sup>5</sup>Mary called Magdalene, out of whom <sup>6</sup>seven devils were gone forth,

3. And <sup>7</sup>Joanna the wife of Chusa, Herod's steward, and Susanna, and <sup>8</sup>many others who ministered unto him <sup>9</sup>of their substance.

We can picture to ourselves from S. Luke the manner in which Our Lord went on His missions. He was surrounded by His twelve Apostles who asked Him questions, and were instructed in many things which they did not understand at the time, but which the Holy Ghost enlightened them on after Pentecost. A crowd of people followed Him, and when a sufficient congregation was assembled he brought them to the brow of a hill, or some favourable place, and spoke to them parables and words which they could remember, taking similes according to their handicrafts or occupations. A number of veiled women, conversing together, with baskets of simple viands, procured at their own expense, followed with the multitude and spread the repast for the Master and his disciples when the hour of refreshment came. They formed a little community among themselves.

<sup>1</sup>*Cities and towns.*—The latter were small forts with a few huts around them. This was Our Lord's second missionary tour.

<sup>2</sup>*The Gospel.*—He supplements His general exhortations to goodness of life by aphorisms amongst His own special followers.

<sup>3</sup>*The twelve.*—He takes them to instruct them and fit them for the wider fields they are to cultivate hereafter.

<sup>4</sup>*Healed.*—These followed Him and ministered to Him out of gratitude and for fear the evil spirits might take possession of them again.

<sup>5</sup>*Mary, called Magdalene.*—This is supposed to be the same as the sinful one mentioned in the last chapter; but many creditable commentators refuse to identify her with Mary the sister of Martha and Lazarus.

<sup>6</sup>*Seven devils.*—Some say these were the seven deadly sins; and others that they were real devils.

<sup>7</sup>*Joanna, the wife of Chusa.*—She had been cured of disease and her husband was dead, or allowed her to join this association.

<sup>8</sup>*Many others.*—There was generally a good number and it is supposed they took the ministration in turns.

<sup>9</sup>*Of their substance.*—They are all supposed to be rich and able to give liberally. Our Lord and His Disciples did not beg but lived *de sponte oblati*.

#### Convents :

1st. Are useful to the inmates.

2nd. Useful to society, hospitals, etc.

3rd. To the Church; examples of virtue.

#### Our Lord's missions were:

1st. In the open air—synagogues on the Sabbath.

2nd. The congregations followed Him.

3rd. He did wonders in every way.

4. Cùm autem turba plurima convenirent, et de civitatibus properarent ad eum, dixit per similitudinem :

5. —“Exiit qui seminat seminare semen suum; et, dùm seminat, aliud cecidit secùs viam et conculcatum est, et volucres cœli comederunt illud.

4. And when a very great multitude <sup>1</sup>was gathered together, and hastened out of the cities to him, he spoke by a similitude :

5. A sower went out to sow his seed : and, as he sowed, some fell by the way-side, and it <sup>2</sup>was trodden down, and the fowls of the air devoured it :

6. "Et aliud cecidit suprà petram, et natum aruit, quia non habebat humorem.

7. "Et aliud cecidit inter spinas, et simul exortæ spinæ suffocaverunt illud,

8. "Et aliud cecidit in terram bonam, et ortum fecit fructum centuplum." Hæc dicens, clamabat: "Qui habet aures audiendi audiat."

9. Interrogabant autem eum discipuli ejus quæ esset hæc parabola.

10. Quibus ipse dixit: "Vobis datum est nōsse mysterium regni DEI, cæteris autem in parabolis, ut videntes non videant, et audientes non intelligant.

11. "Est autem hæc parabola:—Semen est verbum DEI.

12. "Qui autem secūs viam, hi sunt qui audiunt: deindē venit diabolus, et tollit verbum de corde eorum, ne credentes salvi fiant.

13. "Nām qui suprà petram, qui, cūm audierint, cum gaudio suscipiunt verbum: et hi radices non habent, qui ad tempus credunt, et in tempore tentationis recedunt.

14. "Quod autem in spinas cecidit, hi sunt qui audierunt, et à sollicitudinibus et divitiis et voluptatibus vitæ, euntes, suffocantur, et non referunt fructum.

6. And some fell <sup>3</sup>upon a rock, and, as soon as it was sprung up, it withered away, because it had no moisture:

7. And some fell among thorns, and the thorns, <sup>4</sup>growing up with it, choked it:

8. And some fell upon good ground, and sprung up, and yielded fruit a hundred fold. Saying these things he <sup>5</sup>cried out: He that hath ears to hear, let him hear.

9. And <sup>6</sup>his disciples asked him what this parable might be.

10. To whom he said: To you it is given to know the mystery of the kingdom of God: but to the rest in parables: <sup>7</sup>that seeing they may not see, and hearing may not understand.

11. Now the parable is this: The seed is the word of God.

12. And they by the way-side are they that hear: then <sup>8</sup>the devil cometh, and taketh the word out of their heart, lest, believing, they should be saved.

13. Now, they upon the rock *are they* who, when they hear, receive the word with joy: and these have no roots; who <sup>9</sup>believe for a while, and in time of temptation fall away.

14. And that which fell among thorns are they who have heard, and, going their way, are choked with the cares and riches and pleasures of this life, and <sup>10</sup>yield no fruit.

15. "Quod autem in bonam terram, hi sunt qui, in corde bono et optimo audientes verbum, retinent, et fructum afferunt in patientiâ.

15. But that on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit <sup>11</sup>in patience.

S. Luke is not as happy in the way he records the parables of Our Lord as are the other Evangelists. Yet he brings in some new ornaments, after his own bent and judgment, which certainly do not detract from the narrative. The parable of the SOWER is ground difficult to be trodden by any commentator. Our Lord gave a commentary himself, which exceeds all. We must be content, even in preaching, with bringing Our Lord's explanation within the reach of other minds.

<sup>1</sup>*Was gathered.*—We know from the other Gospels that He went into a boat and lectured them from there.

<sup>2</sup>*Was trodden down.*—S. Luke alone says this, but the others suggest it.

<sup>3</sup>*Upon a rock.*—The others have stony ground—*no moisture*, too, is a little different.

<sup>4</sup>*Growing up with it, choked it.*—This is a peculiar way of putting the same truth. Thorns, like pushing, bad people, crowd out what is good, and grow in luxuriance.

<sup>5</sup>*Cried out.*—This is inserted by S. Luke only.

<sup>6</sup>*His disciples.*—We are accustomed to hear these parables from our childhood, and can scarcely understand the stupidity of these poor fishermen, when they heard them for the first time. We ought to be thankful that they were so stupid on this occasion.

<sup>7</sup>This sentence of Isaias has been explained often. What happens by our own shortcomings, is said by the prophets to be done by God. So it is when we deserve it as a punishment.

<sup>8</sup>*The devil.*—S. Matthew says the *evil one*; S. Mark, *Satan*; and S. Luke, the *devil*. They all mean the same thing.

<sup>9</sup>*Believe for a while.*—There is a change here, but we see no difference.

<sup>10</sup>*Yield no fruit.*—It grows, but there is nothing to eat off it.

<sup>11</sup>*In patience.*—They have to suffer a good deal before the fruit ripens, and patience is the way to do that well.

Sowing. The Sower :

1st. Was liberal—threw the seed everywhere.

2nd. Had plenty—so has the Almighty.

3rd. Watched the effects carefully.

The people sown upon are :

1st. Seemingly unconscious of the good they receive.

2nd. The growth alone makes them see.

3rd. The withering is dreadful.

16. "Nemo autem, lucernam accendens, operit eam vase, aut subtùs lectum ponit, sed suprà candelabrum ponit, ut intrantes videant lumen.

17. "Non est enim occultum quod non manifestetur, nec absconditum quod non cognoscatur et in palàm veniat.

18. "Videte ergò quomodò audiatis. Qui enim habet, dabitur illi; et quicumque non habet, etiam quod putat se habere auferetur ab illo."

19. Venerunt autem ad illum mater et fratres ejus, et non poterant adire eum præ turbâ.

20. Et nuntiatum est illi: "Mater tua et fratres tui stant foris, volentes te videre."

21. Qui respondens dixit ad eos: "Mater mea et fratres mei, hi sunt qui verbum DEI audiunt et faciunt."

22. Factum est autem, in unâ

16. Now no man, that lighteth <sup>1</sup>a candle, covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they <sup>2</sup>who come in may see the light.

17. For there is not any thing secret, that shall not be made manifest; nor hidden, that shall not be known, <sup>2</sup>and come abroad.

18. Take heed, therefore, how you hear. For whosoever hath, to him shall be given: and whosoever hath not, that also which he <sup>4</sup>thinketh he hath shall be taken away from him.

19. And his mother and brethren came to him: and they could not come at him for the crowd.

20. And <sup>5</sup>it was told him: Thy mother and thy brethren stand without, desiring to see thee.

21. And he answered, and said to them: <sup>6</sup>My mother and my brethren are they who hear the word of God, and do it.

22. And it came to pass, on a

dierum, et ipse ascendit in naviculam et discipuli ejus, et ait ad illos: "Transfretemus trans stagnum." Et ascenderunt.

23. Et, navigantibus illis, obdormivit. Et descendit procella venti in stagnum, et complebantur et periclitabantur.

24. Accedentes autem, suscitaverunt eum dicentes: "Præceptor, perimus!" At ille, surgens, increpavit ventum et tempestatem aquæ, et cessavit, et facta est tranquillitas.

25. Dixit autem illis: "Ubi est fides vestra?" Qui, timentes, mirati sunt, ad invicem dicentes: "Quis, putas, hic est, quia et ventis et mari imperat, et obediunt ei?"

certain day, that he went into a little ship with his disciples, and he said to them: 'Let us go over to the other side of the lake. And they launched forth.

23. And when they were sailing, he slept: and there came down a storm of wind on the lake, and they were filled, and were in danger.

24. And they came and awaked him, saying: Master, we perish. But he, arising, rebuked the wind, and the raging of the water: and it ceased, and there was a calm.

25. And he said to them: Where is your faith? And they, being afraid, wondered, saying one to another: "Who is this, (think you) that he commandeth both the winds and the sea, and they obey him?"

The incidents, mentioned here briefly by S. Luke, have been also mentioned by the preceding Evangelists. There is an inversion of time somewhere; but the Evangelist here follows a system of his own. The verses 16, 17 and 18 exhort them not to hide the knowledge He gives them. He then shows that they must not mind the ties of flesh and blood when they become missionaries; and finally, that they must venture their lives for the Gospel on bigger seas than that of Genesareth, and never fear the waves, because He is with them.

<sup>1</sup>*A candle.*—This is not a correct translation. There were no candles in those days. They had little hand lamps which could be easily put out of sight, though lighting all the time. This shows the beauty of the allusion to the Apostles, or their successors, putting their knowledge under cover when it ought to shine and give light, especially to those who come for it.



<sup>2</sup>*Who come in.*—This is peculiar to S. Luke. It would never be good to hide the light of truth from those who seek for it.

<sup>3</sup>*And come abroad.*—Those who know how reports fly can understand the meaning of this extra phrase.

<sup>4</sup>*Thinketh he hath.*—S. Luke is peculiar in this expression. The other Evangelists say *what he hath not*. Yet there is a depth in their saying. We have not what God lends us except for use.

<sup>5</sup>*It was told him.*—He did not see them.

<sup>6</sup>*My mother and brethren.*—This is not so graphic as the description of the other synoptics. They write that He put out His arm, pointed to the audience, and then uttered the words on which we have already commented.

<sup>7</sup>*Let us go over.*—He wanted to avoid an admiring crowd.

<sup>8</sup>*They were filled.*—S. Luke fails in his nautical descriptions. He was not a fisherman like his compeers.

<sup>9</sup>*Arising.*—All the Evangelists give this expression. He stood up in the boat and gave an order to the winds which they obeyed. What a fine picture !

<sup>10</sup>*Who is this ?*—Here is admiration, and a few steps towards the belief in His Divinity.

Those who do not use their gifts:

1st. Are robbing their neighbours.

2nd. Are robbing themselves.

3rd. Are preparing for the fate of the man with the one talent.

Jesus asleep.

1st. He knew the storm was coming. He slept.

2nd. He knew they were frightened. He slept.

3rd. He knew the boat was filled with water. He slept. He was at peace and knew what He was about to teach.

26. Et navigaverunt ad regionem Gerasenorum, quæ est contrà Galilæam.

27. Et cùm egressus esset ad terram, occurrit illi vir quidam qui habebat dæmonium jàm temporibus multis, et vestimento

26. And they sailed to the country of the 'Gerasens, which is over against Galilee.

27. And when he was come forth to the land, there met him a certain man who had a devil now for a long time, and

non induebatur, neque in domo manebat, sed in monumentis.

28. Is, ut vidit JESUM, procidit ante illum, et exclamans voce magnâ dixit: "Quid mihi et tibi est, JESU Fili DEI altissimi? Obsecro te, ne me torqueas!"

29. Præcipiebat enim spiritui immundo ut exiret ab homine. Multis enim temporibus arripiebat illum, et vinciebatur catenis et compedibus custoditus, et ruptis vinculis agebatur à dæmonio in deserta.

30. Interrogavit autem illum JESUS, dicens: "Quod tibi nomen est?" At ille dixit: "Legio": quia intraverant dæmonia multa in eum.

31. Et rogabant illum ne imperaret illis ut in abyssum irent.

32. Erat autem ibi grex porcorum multorum, pascentium in monte: et rogabant eum ut permitteret eis in illos ingredi. Et permisit illis.

33. Exierunt ergo dæmonia ab homine et intraverunt in porcos, et impetu abiit grex per præceps in stagnum, et suffocatus est.

34. Quod ut viderunt factum qui pascebant, fugerunt, et nuntiaverunt in civitatem et in villas.

he <sup>2</sup>wore no clothes, neither did he abide in a house, but in <sup>2</sup>the tombs.

28. And when he saw Jesus, he fell down before him: and crying out with a loud voice, he said: What have I to do with thee, Jesus, 'Son of the Most High God? I beseech thee, <sup>2</sup>do not torment me.

29. For he commanded the unclean spirit to go out of the man. For many times it seized him; and he was bound with chains, and kept in fetters: and he broke the bonds, and was driven by the devil into the <sup>2</sup>deserts.

30. And Jesus asked him, saying: What is thy name? But he said: 'Legion; because many devils were entered into him.

31. And they besought him that he would not command them to go into <sup>2</sup>the deep.

32. And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33. The devils, therefore, went out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were stifled.

34. Which when they that fed them saw done, they fled away, and told it in the city and in the villages.

35. Exierunt autem videre quod factum est: et venerunt ad JESUM, et invenerunt hominem sedentem à quo dæmonia exierant, vestitum ac sanā mente, ad pedes ejus, et timuerunt.

36. Nuntiaverunt autem illis et qui viderant quomodo sanus factus esset à legione.

37. Et rogaverunt illum omnis multitudo regionis Gerasenorum ut discederet ab ipsis, quia magno timore tenebantur. Ipse autem, ascendens navim reversus est.

38. Et rogabat illum vir à quo dæmonia exierant ut cum eo esset. Dimisit autem eum JESUS, dicens:

39. "Redi in domum tuam, et narra quanta tibi fecit DEUS." Et abiit per universam civitatem, prædicans quanta illi fecisset JESUS.

35. And they went out to see what was done: and they came to Jesus, and found the man, out of whom the devils had departed, <sup>10</sup>sitting at his feet, clothed, and of a sound mind: and they were afraid.

36. And they also that had seen it told them how he had been healed from the legion.

37. And all the multitude of the country of the Gerasens besought him to <sup>11</sup>depart from them; for they were taken with great fear. And he went up into the ship and returned back again.

38. Now the man out of whom the devils were departed, besought him that he might <sup>12</sup>be with him. But Jesus sent him away, saying:

39. Return to thy house, and tell how great things God hath done to thee. And he went through the whole city, <sup>13</sup>publishing how great things Jesus had done to him.

A tableau is presented before us here which brings S. Luke's graphic powers into prominence. Imagine the owners of the hogs, running down to the brink of this lake and seeing the whole water covered with the floating bodies of drowned swine! Can anything be more striking? They know very well these were theirs. These poor swineherds are frightened. Jesus stands there calm and dignified, ready to give them an answer if they want one. They ask no answer; they see the wild man clad like a Christian and tamed. They see the multitude admiring. They fall at His feet and beg of Him to depart from them. "*Triste demande*" writes Fillion, "*qui révèle l'esprit mercantile et vulgaire*

*de cette population.*" An *esprit* that is taking possession of his own country very fast at present.

The poor man freed from these demons is allowed to tell his favours (a thing denied to others) because he offered to follow Our Lord.

<sup>1</sup>*Gerasens.*—There is a great mixture of opinions as to the exact name of this place. Origen (a good authority), says the Greeks were not careful about spelling the names of places. *Gadara* seems the right word here. It makes no difference what it is called as long as we remember that it was just across the lake, and had a field and a precipice.

<sup>2</sup>*Wore no clothes.*—The French commentators call him a *loup-garou*.

<sup>3</sup>*The tombs.*—These were quite chambers, and had plenty of room.

<sup>4</sup>*Son of the Most High God.*—A true confession but from a wrong quarter.

<sup>5</sup>*Do not torment me.*—Here is *one* who wants to avoid worse.

<sup>6</sup>*Deserts.*—Devils love melancholy people, and hate the cheerful whom God loveth.

<sup>7</sup>*Legion.*—This was the name of the Roman soldiers just then quartered in the locality. It need not mean 60,000 devils.

<sup>8</sup>*The deep.*—Abyss is the proper word. The devils though carrying *hell* in them, come into this world to tempt people, and sometimes to take possession of them.

<sup>9</sup>*He suffered them.*—He showed His power over the demons, as well as death, sickness, storms and seas.

<sup>10</sup>*Sitting at His feet clothed.*—This astounded them more than the loss of their hogs.

<sup>11</sup>*Depart from them.*—Perhaps they were afraid of heavier losses.

<sup>12</sup>*Be with Him.*—The poor fellow was refused. He had no vocation.

<sup>13</sup>*Publishing how great things Jesus had done for him.*—Oftentimes a good man, who has no vocation to the priesthood, does a great deal of good by recounting amongst his friends his experience of College life. Very often it is the reverse.

#### Demoniacs :

- 1st. Always melancholy.
- 2nd. Try to do all the harm they can.
- 3rd. Unnatural in their habits.

#### Devils :

- 1st. Love carnal minded people
- 2nd. Love to tempt men.
- 3rd. Have to go to hell when they have done all their evil work here.

40. Factum est autem, cūm redisset JESUS, excepit illum turba: erant enim omnes expectantes eum.

41. Et ecce venit vir cui nomen Jairus, et ipse princeps synagogæ erat: et cecidit ad pedes JESU, rogans eum ut intraret in domum ejus,

42. Quia unica filia erat ei, ferè annorum duodecim, et hæc moriebatur. Et contigit, dūm iret, à turbis comprimebatur.

43. Et mulier quædam erat in fluxu sanguinis ab annis duodecim, quæ in medicos erogaverat omnem substantiam suam, nec ab ullo potuit curari:

44. Accessit retrò, et tetigit fimbriam vestimenti ejus, et confestim stetit fluxus sanguinis ejus.

45. Et ait JESUS: "Quis est qui me tetigit?" Negantibus autem omnibus, dixit Petrus et qui cum illo erant: "Præceptor, turbæ te comprimunt et affligunt, et dicis: *Quis me tetigit?*"

46. Et dixit JESUS: "Tetigit me aliquis: nām ego novi virtutem de me exiisse."

47. Videns autem mulier quia non latuit, tremens venit,

40. And it came to pass that, when Jesus was returned, the multitude received him: <sup>1</sup>for they were all waiting for him.

41. And, behold, there came a man whose name was <sup>2</sup>Jairus, and he was a ruler of the synagogue; and he fell down at the feet of Jesus, beseeching him that he would come into his house;

42. For he had an <sup>3</sup>only daughter, almost twelve years old, and she was dying. And it happened, as he went, that he was thronged by the multitudes.

43. And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, and <sup>4</sup>could not be healed by any:

44. She came behind him, and touched the hem of his garment; and immediately her issue of blood <sup>5</sup>stopped.

45. And Jesus said: Who is it that touched me? And when all denied, <sup>6</sup>Peter and they that were with him said: Master, the multitudes throng thee, and press thee, and dost thou say: Who touched me?

46. And Jesus said: Somebody hath touched me: for I know that <sup>7</sup>virtue is gone out from me.

47. And the woman, seeing that she was not hid, came

et prodicit ante pedes ejus, et ob quam causam tetigerit eum indicavit coram omni populo, et quemadmodum confestim sanata sit.

48. At ipse dixit ei: "Filia, fides tua salvam te fecit: vade in pace."

<sup>a</sup>trembling, and fell down before his feet, and declared before all the people for what cause she had touched him, and how she was immediately healed.

48. But he said to her: <sup>a</sup>Daughter, thy faith hath made thee whole: go in peace.

A miracle has to be examined upon its own basis. This poor woman was nearly wasted away by her twelve years of exhaustion and the disagreeable rules of the Ceremonial Law. Physicians could do nothing for her, and she must soon waste into an untimely grave. The girl lying in the ruler's house was already wasted. Both ends of female infirmities are worthy of Our Lord's attention. He came to remove the curse of Eve, and every stage in which He meets it—from the public sinner to the private, hidden, wasting, modest sufferer—He kindly and gently does so.

<sup>1</sup>*For they were all waiting.*—He finds a crowd before Him on His return, although He crossed the lake to avoid one.

<sup>2</sup>*Jairus.*—Luke gives his name, and Mark his position only. *Fell down.*—The ecclesiastical authorities of that day were not in the habit of paying Our Lord such respect.

<sup>3</sup>*Only daughter.*—S. Luke tells us this. He had no other child to love.

<sup>4</sup>*Could not be healed.*—The "*medicus carissimus*" is rather mild on the gentlemen of his profession. S. Mark says they made her *worse*.

<sup>5</sup>*Stopped.*—The expression here used by the third Evangelist is more correct than that used by the others.

<sup>6</sup>*Peter.*—None of the other writers say who it was. Peter was very likely walking beside Our Lord.

<sup>7</sup>*Virtue is gone out.*—There are various kinds of touches. A touch with a meaning Our Lord could recognise.

<sup>8</sup>*Trembling.*—Poor child! The Jewish laws were very severe, and seemingly harsh, against poor women suffering in this way. She was not allowed to touch anything which might not be washed after her. Hence her trembling.

<sup>9</sup>*Daughter.*—How kindly He speaks to her. We look upon this as an exhortation to people affected like her to follow her example. The news of this would go abroad, and hence did Our Lord publish it.

This poor woman :

1st. One great ailment of her life.

2nd. Unfit for life in consequence.

3rd. Gave all she had to be rid of it.

Many people :

1st. Have sins eating away their souls.

2nd. The spiritual physician costs nothing.

3rd. Only the confession.

49. Adhuc illo loquente, venit quidam ad principem synagogæ, dicens ei quia "Mortua est filia tua : noli vexare illum."

50. JESUS autem, audito hoc verbo, respondit patri puellæ : "Noli timere : crede tantum, et salva erit."

51. Et cum venisset domum, non permisit intrare secum quemquam, nisi Petrum et Jacobum et Joannem, et patrem et matrem puellæ.

52. Flebant autem omnes et plangebant illam. At ille dixit : "Nolite flere : non est mortua puella, sed dormit."

53. Et deridebant eum, scientes quod mortua esset.

54. Ipse autem, tenens manum ejus, clamavit dicens : "Puella, surge."

55. Et reversus est spiritus ejus, et surrexit continuò. Et jussit illi dari manducare.

56. Et stupuerunt parentes ejus, quibus præcepit ne alicui dicerent quod factum erat.

49. While he was yet speaking, there cometh one to the ruler of the synagogue, saying to him : 'Thy daughter is dead, trouble him not.

50. But Jesus, hearing this word, answered the father of the maid : Fear not, 'believe only, and she shall be safe.

51. And when he was come to the house, he suffered no man to go with him, but 'Peter, and James, and John, and the father and mother of the maiden.

52. And 'all wept and mourned for her. But he said : Weep not, the maid is not dead, but sleepeth.

53. And they laughed at him, 'knowing that she was dead.

54. But he, taking her by the hand, cried out, saying : 'Maid, arise.

55. And 'her spirit returned, and she rose immediately. And he bade them 'give her to eat.

56. And her parents were 'astonished ; whom he charged 'not to tell any one what had been done.

Before commenting on this scene, it is well to translate a beautiful observation of Van Oosterzee on the subject: "This narrative has upon its face the seals of truth, simplicity, and sublimity. The anxiety of the girl's father, the bashfulness of the poor woman cured, the perturbation of the people, and the calm dignity of Our Saviour, the wonder of His disciples, and the precise words of Our Lord—somebody touched Me—the incredulous laugh of the weepers and mourners, the majestic way in which His power was shown to few, and the interdict as to its publication. Such a picture as this makes an inimitable cartoon, from which one can gather truth with both hands."—(Fillion, p. 181.)

We can only add to this, the singular fact that the prearranged accident of the *hemorrhissa* delayed the journey until the news of the death of the damsel came, and was published amongst the multitude. Our Lord comforted her father and walked on quietly; then He picked out three of His Apostles, goes in the house and performs the second (recorded) of His great miracles—raising the dead to life!

<sup>1</sup>*Thy daughter is dead, trouble Him not.*—They had come to tell him, not having yet heard of the event which occurred in Naim. The father of the girl seemed to be, for awhile, of their opinion.

<sup>2</sup>*Believe only.*—Have confidence in Me, and it shall be all right.

<sup>3</sup>*Peter and James and John.*—He allowed those to witness this miracle, and the whole multitude that of the widow's son. Perhaps the others had not merited the privilege.

<sup>4</sup>*All wept.*—She was the only daughter of a rich and powerful man, and plenty can come and weep over the corpse of such a one.

<sup>5</sup>*Knowing that she was dead.*—This is S. Luke's peculiar mode of putting it.

<sup>6</sup>*Maid, arise.*—Ἡ παῖς ἔγειρε is a strange expression. It looks as if something had been left out. It is not in the vocative sense, and it ought to be. Perhaps the *talitha cumi* is omitted in some MSS., and this gives the result.

<sup>7</sup>*Her spirit returned.*—This is an expression of S. Luke. Her soul came back into her body.

<sup>8</sup>*Give her to eat.*—She was exhausted. He gave her life and an appetite



besides. A poor corpse coming to life might be fed on liquids—here we have solids, showing the completeness of the miracle.

<sup>9</sup>*Astonished.*—They scarcely expected this miracle.

<sup>10</sup>*Not to tell.*—The old exhortation. The girl herself told by eating and walking about.

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Our Lord sought privacy here.

1st. Because of the laughing and scoffing.

2nd. Because of the crowds ready to applaud.

3rd. Because of His Apostles—modesty.

The girl:

1st. Was brought back to life.

2nd. There is not a word more about her.

3rd. We think she ought to be something great.

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## CHAPTER IX.

*Christ sends forth his apostles : feeds five thousand with five loaves : is transfigured : and casts out a devil.*

1. Convocatis autem duodecim Apostolis, dedit illis virtutem et potestatem super omnia dæmonia et ut languores curarent.

2. Et misit illos prædicare regnum DEI et sanare infirmos.

3. Et ait ad illos : "Nihil tuleritis in viâ, neque virgam neque peram, neque panem neque pecuniam, neque duas tunicas habeatis.

4. "Et in quamcumque domum intraveritis, ibi manete et indè ne exeatis.

5. "Et quicumque non receperint vos, exeuntes decivitate illâ, etiam pulverem pedum vestrorum excutite, in testimonium suprà illos."

6. Egressi autem, circuibant per castella, evangelizantes et curantes ubiquè.

7. Audivit autem Herodes tetrarcha omnia quæ fiebant ab eo, et hæsitabat, eo quòd diceretur à quibusdam :

8. "Quia Joannes surrexit à mortuis;" à quibusdam verò : "Quia Elias apparuit;" ab aliis

1. Then, having called together the twelve apostles, he gave them <sup>1</sup>power and authority over all devils, and to cure diseases.

2. And he sent them to preach the kingdom of God, and to <sup>2</sup>heal the sick.

3. And he said to them : Take nothing for your journey ; neither staff, nor scrip, <sup>3</sup>nor bread, nor money ; neither have two coats.

4. And whatsoever house you shall enter into, abide there, and <sup>4</sup>depart not from thence,

5. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet for a testimony against them.

6. And going out they went about through the towns, preaching the gospel, and <sup>5</sup>healing every where.

7. Now Herod the tetrarch heard of all that was done by him ; and he was in a <sup>6</sup>doubt, because it was said

8. By some : That John was risen from the dead : but by some *others* : That Elias had

autem : "Quia propheta unus de antiquis surrexit."

9. Et ait Herodes : "Joannem ego decollavi : quis est autem iste de quo ego talia audio ?" Et quærebat videre eum.

10. Et reversi Apostoli, narraverunt illi quæcumque fecerunt. Et, assumptis illis, secessit seorsum in locum desertum, qui est Bethsaida.

11. Quod cum cognovissent turbæ, secutæ sunt illum : et excepit eos, et loquebatur illis de regno DEI, et eos qui curâ indigebant sanabat.

appeared : and by others : That one of the 'ancient prophets was risen.

9. And Herod said : John I have beheaded : but who is this, of whom I hear such things ? And he sought <sup>2</sup>to see him.

10. And the apostles, being returned, related to him all that they had done : and having taken them, he retired apart into a <sup>3</sup>desert place, which belongeth to Bethsaida.

11. Which when the people knew, <sup>4</sup>they followed him ; and he received them, and spoke to them of the kingdom of God, and healed them who had need of healing.

The picture which the Evangelist presents to us here, is very interesting. Our Lord sends forth the TWELVE on their trial trip, as we should say. He gives them certain powers which they exercise. The effects produced upon the people are various. They relate their opinions to Herod, and he begins to wonder what is going to happen. His father's endeavours to kill the Messiah have not been forgotten. There is a thorough commotion throughout Judea as well as Galilee. After this excitement has been produced, the Apostles come back from their various missions, apparently on the same day, and our Lord takes them with him into retreat in a desert place, about ten miles from Capharnaum (their usual place of residence) in the neighbourhood of Bethsaida.

<sup>1</sup>*Power over all devils.*—This power was equivalent to Ordination papers, and what we call Faculties. They had not these powers always, as we find during the Transfiguration there was a devil they could not cast out for want of fasting and prayer.

<sup>2</sup>*Heal the sick.*—This was one of their faculties to prove their authority.

<sup>3</sup>*Nor bread.*—Only two of the Evangelists mention this.

<sup>4</sup>*Depart not.*—Some Greek copies have *depart* ; but it is easy to see that

both meanings come to one thing. They were not to *stop there for ever*; but to make that home their centre or place of residence during their stay in the place, and to start on their work from this house.

<sup>6</sup>*Healing*.—This was the great blessing they carried with them. The instinct of the faithful is wonderful. Poor people are brought (on carts) great distances, still in Ireland, in order to be cured by missionaries.

<sup>8</sup>*Doubt*.—The other Evangelists tell us that his doubt settled into a conviction that it was the Baptist risen from the dead.

<sup>7</sup>*Ancient prophets*.—There is an old tradition, which S. Athanasius speaks of, to the effect that S. James did raise an ancient prophet, and make a bishop of his son. Calmet, on this verse, has a very curious disquisition upon the Jewish belief in the Metempsychosis.

<sup>8</sup>*To see Him*.—He did see Him, and mocked Him during His Passion.

<sup>9</sup>*Desert place*.—This was usual with Our Lord.

<sup>10</sup>*They followed Him*.—The people went round by the coast of the lake.

#### Credentials:

1st. Should be always obtained.

2nd. Carefully preserved.

3rd. Presented when required.

#### *Depart not.*

1st. Missioners should not go from house to house.

2nd. Should abide in one, and work in the Churches.

3rd. Should do all the healing in their power.

#### The Resurrection:

1st. Was received as a tenet amongst most Jews.

2nd. It was fantastically described by various rabbis.

3rd. Souls of old prophets were supposed to animate new ones.

#### To see the Lord.

1st. Whosoever wishes to see Him, will.

2nd. It may be for good or for evil.

3rd. Zaccheus saw Him for good. Herod for evil. *Positus est hic.*

12. Dies autem cœperat declinare. Et accedentes Duodecim, dixerunt illi: "Dimitte turbas ut euntes in castella villasque quæ circà sunt, divertant et inveniant escas, quia hic in loco deserto sumus."

13. Ait autem ad illos: "Vos date illis manducare." At illi dixerunt: "Non sunt nobis plùs quàm quinque panes et duo pisces: nisi fortè nos eamus et emamus, in omnem hanc turbam, escas?"

14. Erant autem ferè viri quinque millia. Ait autem ad discipulos suos: "Facite illos discumbere, per convivia quinquagenos."

15. Et ità fecerunt. Et discumbere fecerunt omnes."

16. Acceptis autem quinque panibus et duobus piscibus, respexit in cœlum, et benedixit illis, et fregit, et distribuit discipulis suis ut ponerent ante turbas.

17. Et manducaverunt omnes et saturati sunt. Et sublatum est, quod superfuit illis, fragmentorum cophini duodecim.

12. Now <sup>1</sup>the day began to decline. And <sup>2</sup>the twelve came and said to him: Send away the multitude, that, going into the towns and villages round about, they <sup>3</sup> may lodge and get victuals; for we are here in a desert place.

13. But he said to them: 'Give you them to eat. And they said: We have no more than five loaves and two fishes; unless we should go and <sup>4</sup>buy food for all this multitude.

14. Now they were about five thousand men. And he said to his disciples: Make them sit down <sup>5</sup>by fifties in a company.

15. And they did so, and made them all sit down.

16. And, taking the five loaves and the two fishes, he <sup>6</sup>looked up to heaven, and blessed them; and he <sup>7</sup>broke, and distributed to his disciples, to set before the multitude.

17. And they did all eat, and were filled. And there were taken up of fragments that remained to them, twelve <sup>8</sup>baskets.

In some things S. Luke is more given to description than the other synoptics. Here we have the people who stood at the lake waiting for our Lord, surprised when they heard He had crossed to the desert or lonely place near Bethsaida. They went around the lake; but then this Evangelist does not say how long they stayed in this lonely place; only that Our

Lord "received them and spoke to them of the Kingdom of God."—Verse 11.

The Apostles seeing the wants of this immense multitude, and Our Lord (who knew them perfectly) waiting till they represented them to Him, is a fine instance of intercessory prayer. The miracle performed has a new significance from the circumstances given by S. Luke. They went on their mission without provisions, came back as they went, and now Our Lord shows them His care and His power in that line.

<sup>1</sup>*The day began to decline.*—It was some distance into the afternoon.

<sup>2</sup>*The Twelve.*—Some of the twelve, who were now recognised as His intimate friends and associates and had a right to speak to him on domestic matters.

<sup>3</sup>*May lodge.*—*Divertant* is peculiar to the third Evangelist.

<sup>4</sup>*Give you them to eat.*—He gives a command which they think impossible; and yet how wonderfully was it carried out when he made them distribute the miraculous bread.

<sup>5</sup>*Buy food.*—Another Evangelist mentions that one of them was arranging the probable price of the bread.

<sup>6</sup>*By fifties.*—Elsewhere it is fifties and hundreds. The women and children would sit in pairs.

<sup>7</sup>*Looked up to Heaven and blessed.*—This looking up when He blessed is generally mentioned.

<sup>8</sup>*Broke.*—He broke the bread and they distributed it, as we gather from this verse.

<sup>9</sup>*Baskets.*—The economy of reserving the fragments is mentioned by all because of its twofold import. The abundance of the quantity, and that nothing should be wasted which God thought proper to give for man's sustenance.

#### Intercession.

- 1st. Our Lord wishes it.
- 2nd. He listens to it.
- 3rd. He grants what is asked in his own way, through His Saints' hands.

#### Feeding people.

- 1st. The food was plain.
- 2nd. It was of good quality.
- 3rd. There was enough and to spare.

18. Et factum est, cùm solus esset orans, erant cum illo et discipuli. Et interrogavit illos dicens: "Quem me dicunt esse turbæ?"

19. At illi responderunt et dixerunt: "Joannem-Baptistam; alii autem Eliam; alii verò quia unus propheta de prioribus surrexit."

20. Dixit autem illis: "Vos autem, quem me esse dicitis?" Respondens Simon Petrus, dixit: "Christum DEI."

21. At ille, increpans illos, præcepit ne cui dicerent hoc,

22. Dicens quia oportet Filium Hominis multa pati, et reprobari à senioribus et principibus sacerdotum et scribis, et occidi, et tertiâ die resurgere.

23. Dicebat autem ad omnes: "Si quis vult post me venire, abneget semetipsum, et tollat crucem suam quotidie, et sequatur me.

24. "Qui enim voluerit animam suam salvam facere, perdet illam: nam qui perdidisset animam suam propter me, salvam faciet illam.

25. "Quid enim proficit homo si lucretur universum mundum, se autem ipsum perdat, et detrimentum suum faciat?

26. "Nam qui me erubuerit et meos sermones, hunc Filius Hominis erubescet cùm venerit

18. And it came to pass, as he was <sup>1</sup>alone praying, his disciples also were with him; and he asked them, saying: Whom do the people say <sup>2</sup>that I am?

19. But they answered, and said: John the Baptist: but some say Elias; and others say that <sup>3</sup>one of the former prophets is risen again.

20. And he said to them: But whom do <sup>4</sup>you say that I am? Simon Peter, answering, said: <sup>5</sup>The Christ of God.

21. But he, strictly charging them, commanded they should <sup>6</sup>tell this to no man;

22. Saying: The Son of man <sup>7</sup>must suffer many things, and be rejected by the ancients, and chief priests, and Scribes, and be killed, and rise again the third day.

23. And he said to all: If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24. For whosoever will save his life, <sup>8</sup>shall lose it: for he that shall lose his life, for my sake, shall save it.

25. For what doth it profit a man, if he gain the whole world, and lose himself, and cast away himself?

26. For whosoever shall be ashamed of me, and of my words, <sup>9</sup>of him shall the Son of

in majestate suâ, et Patris et sanctorum Angelorum.

27. "Dico autem vobis verè: sunt aliqui hic stantes qui non gustabunt mortem donec videant regnum DEI."

man be ashamed, when he shall come in his majesty, and of his Father's, and of the holy Angels.

27. But I say to you truly: There are some standing here that shall not taste death, <sup>10</sup>till they see the kingdom of God.

There are a great many incidents in Our Lord's life and teaching passed over here. There is a breach or a chasm in which—the walking on the waters, the miracles of the plain, the discussion with the Pharisees, the second multiplication of loaves, and a number of details—are buried.

S. Luke summarises His teachings in what he gives; but a singular fidelity, and almost verbal coincidence, is observed amongst the Evangelists when they record the prophecy of His Passion, the abnegation of the Christian life, and the value He set upon the soul.

<sup>1</sup>*Alone praying.*—This is a peculiar phrase when we join it to "His disciples were also with Him." They say that it meant He prayed by Himself, near His disciples, without the presence of the general crowd. Another interpretation is, that *He* was praying, and *they* were not.

<sup>2</sup>*That I am.*—This way of putting the question brings to mind the definition of the Deity given to Moses. Our Lord wanted a confession—He knew who was the first to believe his Divinity. He brought it out and made the confessor thereof the Head of His Church.

<sup>3</sup>*One of the former prophets.*—*The propheta de prioribus* is peculiar to S. Luke, and carries out a former observation about the mild Metempsychosis of the Jews.

<sup>4</sup>*You say.*—He distinguishes them from the common herd.

<sup>5</sup>*The Christ of God.*—The three Evangelists give different versions of this confession. SS. Mark and Luke leave out the consequences, but S. Matthew gives them with full observations.

<sup>6</sup>*Tell this to no man.*—This was not a complimentary prohibition like the miracles, but a real one. No one transgressed it.

<sup>7</sup>*Must suffer.*—All record this prophecy most faithfully.

<sup>8</sup>*Shall lose it.*—These aphorisms being explained before, require no further elucidation.



<sup>9</sup>*Of him shall the Son of Man be ashamed.*—This has been said by others, but not so elegantly as by S. Luke.

<sup>10</sup>*Till they see.*—This *till*, is supposed by most to refer to the Transfiguration.

People's notions :

- 1st. Vox populi vox DEI.
- 2nd. Popular instincts generally right.
- 3rd. Perverted only by their acknowledged leaders.

Shame is :

- 1st. The guard of modesty.
- 2nd. The first thing lost in sin.
- 3rd. The last thing recorded in life.

28. Factum est autem, post hæc verba ferè dies octo, et assumpsit Petrum et Jacobum et Joannem, et ascendit in montem ut oraret.

29. Et facta est, dùm oraret, species vultùs ejus altera, et vestitus ejus albus et refulgens.

30. Et ecce duo viri loquebantur cum illo. Erant autem Moyses et Elias,

31. Visi in majestate : et dicebant excessum ejus quem completurus erat in Jerusalem.

32. Petrus verò, et qui cum illo erant, gravati erant somno. Et evigilantes, viderunt majestatem ejus, et duos viros qui stabant cum illo.

33. Et factum est, cùm discederent ab illo, ait Petrus ad JESUM : "Præceptor, bonum est nos hic esse : et faciamus tria

28. And it came to pass, 'about eight days after these words, that he took Peter, and James, and John, and went up into a mountain to pray.

29. And whilst he prayed, the appearance of his countenance was altered : and his raiment became white and 'shining.

30. And, behold, two men were talking with him. And they were Moses and Elias,

31. Appearing in majesty : and they spoke of his 'decease, which he was to accomplish in Jerusalem.

32. But Peter, and they that were with him, were 'heavy with sleep. And waking, they saw his majesty, and the two men that stood with him.

33. And it came to pass, that as 'they were departing from him, Peter said to Jesus; Master, it is good for us to be here :

tabernacula, unum tibi, et unum Moysi, et unum Eliæ:” nesciens quid diceret.

34. Hæc autem illo loquente, facta est nubes, et obumbravit eos, et timuerunt intransibiles illis in nubem.

35. Et vox facta est de nube dicens: “Hic est Filius meus dilectus: ipsum audite.”

36. Et dum fieret vox, inventus est Jesus solus. Et ipsi tacuerunt, et nemini dixerunt, in illis diebus, quidquam ex his quæ viderant.

37. Factum est autem, in sequenti die, descendentibus illis de monte, occurrit illis turba multa.

38. Et ecce vir de turba exclamavit dicens: “Magister, obsecro te, respice in filium meum, quia unicus est mihi:

39. “Et ecce, spiritus apprehendit eum, et subito clamat, et elidit et dissipat eum cum spumâ, et vix discedit dilanians eum.

40. Et rogavi discipulos tuos ut ejicerent illum, et non poterunt.

41. Respondens autem Jesus, dixit: “O generatio infidelis et perversa, usquequò ero apud

and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34. And as he spoke these things, there came a cloud, and <sup>6</sup>overshadowed them: and they were afraid, when they entered into the cloud.

35. And a voice came out of the cloud, saying: This is my beloved Son, hear him.

36. And whilst the voice was uttered, Jesus was <sup>7</sup>found alone. And they held their peace, and told no man in those days any of these things which they had seen.

37. And it came to pass, that on the day following, when they came down from the mountain, there met him a great multitude.

38. And, behold, a man among the crowd cried out, saying: Master, I beseech thee, <sup>8</sup>look upon my son; for he is the only one I have:

39. And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down, and teareth him so that he <sup>9</sup>foameth, and, bruising him, hardly departeth from him:

40. And I desired thy disciples to cast him out, and <sup>10</sup>they could not.

41. And Jesus, answering, said: O faithless and perverse generation, how long shall I be

vos et patiar vos? Adduc hūc filium tuum."

42. Et cū accederet, elisit illum dæmonium et dissipavit.

43. Et increpavit JESUS spiritum immundum, et sanavit puerum, et reddidit illum patri ejus.

44. Stupebant autem omnes in magnitudine DEI; omnibusque mirantibus in omnibus quæ faciebat, dixit ad discipulos suos: "Ponite vos in cordibus vestris sermones istos: Filius enim Hominis futurum est ut tradatur in manus hominum."

with you, and suffer you? Bring thy son hither.

42. And as he was coming near, the devil threw him down, and 'tore him.

43. And Jesus rebuked the unclean spirit, and cured the boy, and restored him to his father.

44. And all were astonished at the mighty power of God: but while they all wondered at all the things he did, he said to his disciples: "Lay you up in your hearts these words: for it shall come to pass that the Son of man shall be delivered into the hands of men.

Jesus takes His three favourite disciples, and with them ascends a hill, which the general voice proclaims to be Mount Thabor; but which some critics think was Mount Hermon. It was a few days after Peter's Confession. For the first time they knew that He was the Son of God made man. They were not all fit for the full revelation of the mystery they were afterwards to preach; but such as were, He allowed the privilege and favour of seeing that glory—as far as human eye could see it—which was His now, and would be afterwards theirs, if they were only faithful.

From the context of S. Luke, we gather that they ascended in the evening, and that they stayed there till morning.

<sup>1</sup>*About eight days.*—Other Evangelists say six. *About*, however, saves the discrepancy.

<sup>2</sup>*Shining.*—The Greek here means, that rays like lightning, of a very bright nature, went out from Him.

<sup>3</sup>*Decease.*—Greek, Εξοδος, Latin, *excessum*. The simple interpretation in English would be—*the manner of His leaving this world*.

<sup>4</sup>*Heavy with sleep.*—Some say the brilliancy of the vision had this effect upon them; others, that the climbing of the hill, and the time of night, brought sleep on naturally, and that the brilliancy awoke them. The latter seems the more natural opinion. They fell asleep again in the garden of Gethsemani.

<sup>6</sup>*They were departing.*—The two companions—Moses and Elias.

<sup>8</sup>*Overshadowed them.*—Some say the Apostles, some say the departing ones—the latter seems most likely.

<sup>7</sup>*Found alone.*—The voice was not to be mistaken.

<sup>8</sup>*Look upon my son.*—This was a nice way of asking a request; appealing to Our Lord's compassion.

<sup>9</sup>*Foameth.*—This is a common effect of diabolical possession.

<sup>10</sup>*They could not.*—They received power over all demons, yet, this sort required special conditions—fasting and prayer—which the disciples had not then had recourse to.

<sup>11</sup>*Tore him.*—His clothes.

<sup>12</sup>*Lay you up.*—One or two interpreters refer these words to the *mirabilia facta*; but nearly all refer them to the prophecy and its fulfilment.

#### Confession of Faith :

1st. Rewarded with the primacy.

2nd. Afterwards with the vision.

3rd. Special friendship of Christ.

#### Contrast :

1st. Top of hill—heaven.

2nd. At the bottom—*energumène*.

3rd. Our Lord makes both be happy.

45. At illi ignorabant verbum istud, et erat velatum ante eos ut non sentirent illud, et timebant eum interrogare de hoc verbo.

46. Intravit autem cogitatio in eos quis eorum major esset.

47. At JESUS, videns cogitationes cordis illorum, apprehendit puerum et statuit illum secus se.

48. Et ait illis: "Quicumque susceperit puerum istum in nomine meo, me recipit, et qui-

45. And they understood not this word, and it was <sup>1</sup>hid from them, so that they perceived it not. And they <sup>2</sup>were afraid to ask him concerning this word.

46. And there entered a <sup>3</sup>thought into them, which of them should be greater.

47. But Jesus, seeing the thoughts of their heart, took a child, and set him by him.

48. And said to them: Who-soever shall receive this child in my name, receiveth me: and

cumque me receperit, recipit eum qui me misit. Nàm qui minor est inter vos omnes, hic major est."

49. Respondens autem Joannes, dixit: "Præceptor, vidimus quemdam in nomine tuo ejicientem dæmonia, et prohibuimus eum quia non sequitur nobiscum."

50. Et ait ad illum JESUS: "Nolite prohibere: qui enim non est adversum vos, pro vobis est."

whosoever shall <sup>1</sup>receive me receiveth him that sent me. For he that is the least among you all, he is the greatest.

49. And John, answering, said: Master, <sup>2</sup>we saw one casting out devils in thy name, and we forbade him, because he followeth not with us.

50. And Jesus said to him: Forbid *him* not: for <sup>3</sup>he that is not against you is for you.

Three points are brought under our notice in these verses. The ignorance of the Apostles, from whom the meaning of an utterance of Our Lord was hidden. That ignorance rebuked again in a twofold form. Ignorance dares do things which learning would attempt in doubt and trembling. It is well to know how to doubt in theological difficulties. They were contending amongst themselves about pre-eminence in the New Kingdom; they knew not the kind of pre-eminence they were destined to attain. A pre-eminence in suffering, in tortures, and martyrdom. Our Lord corrects this with the example of the little child. The third thing was: They thought no one should work in the new fold except themselves. Our Lord shows them that whomsoever He commissions can work, and whosoever works for Him, in his own sphere, does well.

<sup>1</sup>*Hide from them.*—S. Luke alone used this expression and it would seem from the Greek as if Our Lord put a veil purposely over the expression.

<sup>2</sup>*Were afraid to ask Him.*—He was rebuking them at the time, and they were afraid to bring more blame down than they had already earned.

<sup>3</sup>*Thought into them.*—Other Evangelists tell us about their contention and striving to arrange places for themselves in future.

<sup>4</sup>*Set him by Him.*—We can imagine this innocent child perfectly unconscious of the grand lesson Our Lord was preaching to future ages with His sacred hand upon his head.

<sup>5</sup>*Receive me.*—This exhortation was prospective as we see from John's remark immediately after he heard it.

<sup>6</sup>*We saw one.*—Those who had no vocation to the Apostolate, got powers from Our Lord to do good in their own neighbourhood.

<sup>7</sup>*Followeth not with us.*—One need not belong to a particular Order. There is a communication of privileges.

<sup>8</sup>*He that is not against you is for you.*—The converse of this proposition is uttered elsewhere.

#### Ambition :

1st. Blinds its victim.

2nd. Destroys his purity of intention.

3rd. Disappointment its result.

#### Toleration :

1st. Those who differ in religion.

2nd. Those who differ in politics.

3rd. Those who differ in tastes.

51. Factum est autem, dùm complerentur dies assumptionis ejus, et ipse faciem suam firmavit ut iret in Jerusalem.

52. Et misit nuntios ante conspectum suum. Et euntes, intraverunt in civitatem Samaritanorum ut pararent illi.

53. Et non receperunt eum, quia facies ejus erat euntis in Jerusalem.

54. Cùm vidissent autem discipuli ejus Jacobus et Joannes, dixerunt : " Domine, vis dicimus ut ignis descendat de cœlo et consumat illos ? "

55. Et conversus increpavit illos, dicens : " Nescitis cujus spiritûs estis.

56. " Filius Hominis non venit animas perdere, sed sal-

51. And it came to pass when the days of his 'assumption were accomplishing, that he steadfastly 'set his face to go to Jerusalem.

52. And he sent 'messengers before his face : and, going, they entered into a city of the 'Samaritans, to prepare for him.

53. And they received him not, because his face was of one 'going into Jerusalem.

54. And when his disciples, 'James and John, had seen this, they said : Lord, wilt thou that we command fire to come down from heaven and consume them ?

55. And turning, he rebuked them, saying : You know not of what spirit you are.

56. The Son of man came not to destroy souls, but to save.

vare." Et abierunt in aliud castellum.

57. Factum est autem, ambulantis illis in viâ, dixit quidam ad illum : " Sequar te quocumquè ieris."

58. Dixit illi JESUS : " Vulpes foveas habent, et volucres coeli nidos : Filius autem Hominis non habet ubi caput reclinet."

59. Ait autem ad alterum : " Sequere me." Ille autem dixit : " Domine, permittite mihi primùm ire et sepelire patrem meum."

60. Dixitque ei JESUS : " Sine ut mortui sepeliant mortuos suos : tu autem vade et annuntia regnum DEI."

61. Et ait alter : " Sequar te, Domine ; sed permittite mihi primùm renuntiare his quæ domi sunt."

62. Ait ad illum JESUS : " Nemo mittens manum suam ad aratrum, et respiciens retrò, aptus est regno DEI."

And they 'went into another town.

57. And it came to pass, as they walked in the way, that a certain man said to him : I will follow thee 'whithersoever thou goest.

58. Jesus said to him : The foxes have holes, and the birds of the air nests ; but the Son of man hath not where to lay his head.

59. But he said to another : Follow me. And he said : Lord, suffer me first to go, and to 'bury my father.

60. And Jesus said to him : Let the dead bury their dead : but go thou and preach the kingdom of God.

61. And another said : I will follow thee, Lord : but let me first take my leave of them that are at my house.

62. Jesus said to him : No man putting his<sup>10</sup> hand to the plough, and looking back, is fit for the kingdom of God.

Scarcely a passage in the New Testament has given rise to more controversy among commentators than this. The general conclusion is that Our Lord, when going up to Jerusalem, six months before His Passion, gave us specimens of His various species of followers. The *very fervent* were the Sons of Zebedee ; the *flashy fervent*, the man who said he would follow Him wherever He went ; the *good-boy follower*, who would bury his father ; and the *doubtful vocation*, who would take leave of his worldly surroundings.

Some say these incidents did not all occur at this time ; but,

our principle being, that Our Lord said *the same things* several times, to impress them upon His disciples, makes us consider the trouble of reconciliation superfluous. The other Evangelists followed their own course. S. Luke follows his.

<sup>1</sup>*Assumption.*—The Greek word here is interpreted his Ascension or His being lifted up. It evidently refers to the conclusion of His sojourn on earth.

<sup>2</sup>*Set his face.*—This is a Hebraism repeated here three times, and not like S. Luke's style. He must have had the matter related to Him by a real Hebrew.

<sup>3</sup>*Messengers.*—He had so many followers to provide for.

<sup>4</sup>*Samaritans.*—This was not a chief city but one which lay in His way from Galilee to Jerusalem.

<sup>5</sup>*Going into Jerusalem.*—He, a great prophet, passing by their place to go to the opposition place. They were offended at this.

<sup>6</sup>*James and John.*—Many commentators, including Dr. Mc Evilly, think it probable that James and John were the messengers. It appears from the context that they were behind Jesus, and when the messengers told the refusal they burst out into their wild wish. This is the more general opinion among modern writers, who hold that James and John did not go near the place at all.

<sup>7</sup>*Went into another town.*—This was a lesson in meekness.

<sup>8</sup>*Whithersoever.*—This man was altogether too fervent. It could not last.

<sup>9</sup>*Bury my father.*—A very good work but dangerous to his vocation evidently. Perhaps the inheritance might keep him at home always.

<sup>10</sup>*Hand to the plough.*—A fine figure and often used in classic authors. A ploughman must look well before him to make a proper furrow in the soil. Elias allowed Eliseus to go back and kiss his father and mother; but this follower belonged to the new law.

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Old Law :  
 1st. One of terror. Calling  
 down fire.  
 2nd. One of condescension.  
 Elias.  
 3rd. One of too much severity.  
 Stoning, etc.

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New Law :  
 1st. One of meekness. Flee  
 to another.  
 2nd. One of devotion. Let  
 the dead, etc.  
 3rd. One of perseverance.  
 The plough.

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## CHAPTER X.

*Christ sends forth, and instructs his seventy-two disciples. The good Samaritan.*

1. Post hæc autem designavit Dominus et alios septuaginta-duos, et misit illos binos, ante faciem suam, in omnem civitatem et locum quod erat ipse venturus.

2. Et dicebat illis: "Messis quidem multa, operarii autem pauci. Rogate ergo dominum messis ut mittat operarios in messem suam.

3. "Ite: ecce ego mitto vos sicut agnos inter lupos.

4. "Nolite portare sacculum, neque peram, neque calceamenta, et neminem per viam salutaveritis.

5. "In quamcumque domum intraveritis, primum dicite: *Pax huic domui*:

6. "Et si ibi fuerit filius pacis, requiescet super illum pax vestra: sin autem, ad vos revertetur.

7. "In eadem autem domo manete, edentes et bibentes quæ apud illos sunt: dignus est enim operarius mercede sua. Nolite transire de domo in domum.

1. And after these things the Lord appointed also other <sup>1</sup>seventy-two: and he sent them two and two <sup>2</sup>before his face, into every city and place, whither <sup>3</sup>he himself was to come.

2. And he said to them: The harvest, indeed, is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he <sup>4</sup>send labourers into his harvest.

3. Go: Behold, I send you as <sup>5</sup>lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes, and <sup>6</sup>salute no man by the way.

5. Into whatsoever house you enter, first say: Peace be to this house:

6. And if the <sup>7</sup>son of peace be there, your peace shall rest upon him: but if not, it shall return to you.

7. And in <sup>8</sup>the same house remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house.

8. "Et in quamcumque civitatem intraveritis et susceperint vos, manducate quæ apponuntur vobis,

9. "Et curate infirmos qui in illà sunt, et dicite illis: *Appropinquavit in vos regnum DEI.*

10. "In quamcumque autem civitatem intraveritis et non susceperint vos, exeuntes in plateas ejus dicite :

11. "*Etiam pulverem qui adhæsit nobis de civitate vestrà extergimus in vos : tamen hoc scitote, quia appropinquavit regnum DEI.*

12. "Dico vobis quia Sodomis, in die illà, remissius erit quam illi civitati.

8. And into what city soever you enter, and they receive you, <sup>9</sup>eat such things as are set before you.

9. And heal the sick that are therein, and say to them: The kingdom of God is come <sup>10</sup>nigh unto you.

10. But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say :

11. Even <sup>11</sup>the very dust of your city, that cleaveth to us, we wipe off against you; yet know this, that the kingdom of God is at hand.

12. I say to you, it shall be more tolerable <sup>12</sup>at that day for Sodom, than for that city.

Our Lord is now entering Judea for an evangelical campaign, He has not done much missionary work in this province yet. He begins by sending out seventy-two disciples as pioneers. The old Apostles of new countries always made a native priesthood, after this example of Our Lord. *Imported* priests seldom can succeed. The force of the observation can be seen by the fact that these seventy-two seem not to be mentioned any more, and to have died away, as a body, after this apostolic tour. They belonged to Judea, for they were the first He arranged on crossing the frontier from Galilee. Galileans were not liked in Judea, hence it was wise to send natives of the province, to prepare the way of the Lord.

<sup>1</sup>*Seventy-two.*—Some few Greek versions have *seventy*. This is an old form of putting things out by round numbers. The translators of the Bible from Hebrew into Greek were seventy-two, yet they were always called *The Seventy*. Seventy-two is more symbolic.

<sup>2</sup>*Before His face.*—This is an Hebraism, and evidently written from another's information. It may be S. Paul gave this.

<sup>3</sup>*He Himself.*—These were His pioneers, and sent *two and two* for the

sake of companionship. Religious observe this rule, as far as they can, even to our day.

<sup>4</sup>*Send labourers.*—Oh ! these are the men the Church wants. Hear S. Gregory : *Ecce mundus est sacerdotibus plenus, sed tamen in messe Dei rarus valde reperitur operator; quia officium quidem sacerdotale suscipimus, sed opus officii non implemus.*—Home xvii. in Ev.

<sup>5</sup>*Lambs.*—This is the meekness and simplicity of the Gospel.

<sup>6</sup>*Salute no one.*—Eastern salutations were tedious ceremonies which involved a great loss of time. They included a hospitality too, which tended not to work. Work is first here.

<sup>7</sup>*Son of peace.*—This is another Hebraism.

<sup>8</sup>*The same house.*—The instructions are nearly the same as those given to the Apostles.

<sup>9</sup>*Eat such things as are set before you.*—Do not be looking for dainties or finding fault with rough coarse food. Some think he was breaking down the Jewish squeamishness about meats, some think the reverse.

<sup>10</sup>*Nigh unto you.*—This is a warning before the curse of refusal falls.

<sup>11</sup>*The very dust.*—This is the great evangelical curse.

<sup>12</sup>*At that day.*—The Day of Judgment. Compare Matthew and Mark.

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#### The harvest :

- 1st. Grows every day.
- 2nd. Ripens under good preaching.
- 3rd. Is gathered by the Sacraments.

#### The labourers :

- 1st. Must be apostolic men.
  - 2nd. Must be disinterested.
  - 3rd. Must be real workers.
- 

13. "Væ tibi, Chorozaïn ! væ tibi, Bethsaida ! quia, si in Tyro et Sidone factæ fuissent virtutes quæ factæ sunt in vobis, olim in cilicio et cinere sedentes pœniterent.

14. "Verumtamen, Tyro et Sidoni remissius erit in iudicio quàm vobis.

13. Wo to thee, Corozain ; wo to thee, Bethsaida : for if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon, at the judgment, than for you.

15. "Et tu, Capharnaum, usquè ad cœlum exaltata, usquè ad infernum demergeris.

16. "Quia vos audit me audit, et qui vos spernit me spernit. Qui autem me spernit spernit eum qui misit me."

17. Reversi sunt autem septuaginta-duo cum gaudio, dicentes: "Domine, etiam dæmonia subjiciuntur nobis in nomine tuo."

18. Et ait illis: "Videbam Satanam sicut fulgur de cœlo cadentem.

19. "Ecce dedi vobis potestatem calcandi suprâ serpentes et scorpiones, et super omnem virtutem inimici, et nihil vobis nocebit.

20. "Verumtamen, in hoc nolite gaudere quia spiritus vobis subjiciuntur: gaudete autem quodd nomina vestra scripta sunt in cœlis."

15. And <sup>3</sup>thou, Capharnaum, which art exalted unto heaven, thou shalt be thrust down to hell.

16. He that heareth you, <sup>4</sup>heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

17. And the seventy-two returned with joy, saying: Lord, <sup>5</sup>the devils also are subject to us in thy name.

18. And he said to them: I saw Satan as <sup>6</sup>lightning falling from heaven.

19. Behold, I have given you power to tread upon <sup>7</sup>serpents and scorpions, and upon all the power of the enemy: and nothing shall hurt you.

20. But yet rejoice not in this, that spirits are subject unto you: but rejoice in this, <sup>8</sup>that your names are written in heaven.

On the borders of Judea, in Bethany, within an hour's walk of Judea, Our Lord is supposed to have uttered the prophecy regarding the future of the three favoured cities. They are no more. Geographers can scarcely make out the spots on which they once stood.

When His Seventy-two return and meet him, on a given and prearranged day, He listens to their account, and gives them a discourse. Commentators are divided as to the sense of "I saw Satan." A probable opinion is, that Our Lord told one thing and meant it to have three applications: Satan's fall from heaven, because of his complacency, is a lesson to all. I saw him fall then—I saw him fall, when you went out, from his grand kingdom on earth now—and, I saw him fall from the kingdom he thought

he was raising by you and your successors. Take care that you may not fall also, by complacency in your work; at the same time I tell you, you are all pretty safe.

Verse 16 is uttered, seemingly to the Twelve, before the others return, but may apply to all who do His work.

<sup>1</sup>*Sackcloth and ashes.*—This is figurative. The Jews and their pagan neighbours adopted this mode of showing grief externally.

<sup>2</sup>*Than for you.*—He apostrophises these absent cities which had paid such little regard to His words.

<sup>3</sup>*Thou.*—This Capharnaum was the most favoured of all the cities of Palestine. There He dwelt, and did His greatest works.

<sup>4</sup>*Heareth me.*—There is a *sortes* here which very finely shows the importance of obedience to the properly constituted authorities. Some writers think these aphorisms were uttered by Our Lord at another time; Yea, we think, perhaps at forty different times.

<sup>5</sup>*The devils also are subject.*—He gave them power to heal; but as the devils in those days had a great deal to do with ailments, their work was included. It was not worth while to give a special commission for their expulsion. They were included in the other. This shows the contempt with which they were treated by Our Lord throughout.

<sup>6</sup>*Lightning.*—A bright, glaring flash, and suddenly extinguished.

<sup>7</sup>*Serpents and scorpions.*—Whether this was meant literally or figuratively is a disputed point. We think it was meant both ways. The difference between *διδωμι* and *δεδωκα* is a question for scholars, not for preachers.

<sup>8</sup>*That your names are written in heaven.*—The *Book of Life* and heaven are taken for predestination. We think the plain meaning to be: Be glad to have the *gratiæ gratis datæ*, but more glad and anxious to have the *gratiæ gratum facientes*; which, and which alone, secure your salvation.

I saw Satan falling.	Showy gifts:
1st. Angels fell.	1st. Are dangerous—bring vanity.
2nd. An Apostle and disciples fell.	2nd. Are better for others than the possessors.
3rd. Which of us is secure?	3rd. People who work miracles may be damned.

21. In ipsâ horâ, exultavit Spiritu-Sancto, et dixit: "Confiteor tibi, Pater, Domine cœli et terræ, quòd abscondisti hæc à sapientibus et prudentibus, et revelasti ea parvulis. Etiam, Pater, quoniam sic placuit ante te.

22. "Omnia mihi tradita sunt à Patre meo. Et nemo scit quis sit Filius nisi Pater, et quis sit Pater nisi Filius, et cui voluerit Filius revelare."

23. Et, conversus ad discipulos suos, dixit: "Beati oculi qui vident quæ vos videtis! -

24. "Dico enim vobis quòd multi prophetæ et reges voluerunt videre quæ vos videtis, et non viderunt, et audire quæ auditis, et non audierunt."

21. <sup>1</sup>In that same hour he rejoiced <sup>2</sup>in the Holy Ghost, and said: I give thanks to thee, O Father, Lord of heaven and earth, that thou hast <sup>3</sup>hid these things from the wise and prudent, and hast revealed them to little ones. 'Yea, Father: because so it hath pleased thee.

22. All things are delivered to me by my Father: and no one knoweth who <sup>4</sup>the Son is, but the Father; and who the Father is, but the Son, and to whom the Son will reveal *him*.

23. And turning to <sup>5</sup>his disciples, he said: Blessed *are* the eyes that see the things which you see.

24. For I say to you, that many prophets and <sup>6</sup>kings have desired to see the things that you see, and have not seen *them*; and to hear the things that you hear, and have not heard them.

The human love of Our Lord breaks out into an act of thanksgiving. We should all exult when God grants us a favour. Our Lord acted as man up to this, and only put forward some telling proofs of His Divinity. Now he sends out scouts—mere scouts—to prepare His way; and they come back in ecstasy at seeing the immense power they had, because of His commission. The TWELVE hear all this, and their old jealousy about outsiders being thereby totally abolished, rejoice to see how Our Lord can commit his mission to anyone, and how even THEY are not necessary.

Thereupon He makes a public act of thanksgiving. His Divinity is now recognised. His power is beyond imagination. The Infinite alone can bound it.

He turns to His own, and says: Blessed are you for having seen these things. Told by one who heard them, in the words quoted, this has a beautiful touch of the sublime.

<sup>1</sup>*In that same hour.*—This is more precise than S. Matthew's *at that time*.

<sup>2</sup>*In the Holy Ghost.*—This can be interpreted in two ways. His rejoicing in the most perfect way—so far above that which He corrected in the Seventy-two—and His seeing in future how the Holy Ghost was gladdened at the preparation He made for the foundations of the Church.

<sup>3</sup>*Hid these things.*—This rejoicing is one of pure and simple humanity. The world-wise can arrange steam engines, bridge over arms of the sea, bore a causeway under mountains, and chain the lightning, but they cannot see the beautiful simplicity of the Gospel.

<sup>4</sup>*Yea, Father.*—This address bespeaks Our Lord's real human delight on the occasion.

<sup>5</sup>*The Son.*—He is now gradually developing the mystery of the Trinity. All these words are spoken before the Seventy-two and the Twelve.

<sup>6</sup>*His disciples He said.*—A great many Greek copies have *privately* here, and it seems a good reading, inasmuch as the context would warrant it.

<sup>7</sup>*Kings.*—David and others. Throughout this hymn of thanksgiving so faithfully recorded—almost word for word—by the different Evangelists, there is a rejoicing in the human soul of Our Lord because it is plain that it is united to the Second person of the Trinity.

Rejoicing :  
1st. In the Lord, is perfectly  
delightful.  
2nd. Old Catholic instincts  
order it.  
3rd. It has to be done mode-  
rately.

Divinity of Jesus Christ :  
1st. All things delivered.  
He the same.  
2nd. No one but the Father  
or . . . . .  
3rd. No one but the Son or .

25. Et ecce quidam legisperitus  
surrexit, tentans eum et dicens :  
"Magister, quid faciendo vitam  
æternam possidebo ?"

25. And, behold, <sup>1</sup>a certain  
lawyer stood up, tempting him,  
and saying : Master, what must  
I do to possess <sup>2</sup>eternal life ?

26. At ille dixit ad eum : "In lege quid scriptum est ? quomodo legis ?"

27. Ille respondens dixit : "Diligis Dominum DEUM tuum ex toto corde tuo, et ex totâ animâ tuâ, et ex omnibus viribus tuis, et ex omni mente tuâ ; et proximum tuum sicut teipsum."

28. Dixitque illi : "Rectè respondisti : hoc fac, et vives."

29. Ille autem, volens justificare seipsum, dixit ad JESUM : "Et quis est meus proximus ?"

30. Suscipiens autem JESUS, dixit : "Homo quidam descendebat ab Jerusalem in Jericho, et incidit in latrones, qui etiam despoliaverunt eum, et plagis impositis abierunt, semevivo relicto."

31. "Accidit autem ut sacerdos quidam descenderet eâdem viâ, et viso illo præterivit."

32. "Similiter et levita, cùm esset secus locum et videret eum, pertransiit."

33. "Samaritanus autem quidam, iter faciens, venit secus eum, et videns eum misericordiâ motus est."

34. "Et appropians alligavit vulnera ejus, infundens oleum et vinum, et, imponens illum in jumentum suum, duxit in stabulum et curam ejus egit."

35. "Et alterâ die protulit

26. But he said to him : What is written <sup>a</sup>in the law ? how readeest thou ?

27. He, answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28. And he said to him : Thou hast answered right : <sup>a</sup>this do, and thou shalt live.

29. But he, willing to justify himself, said to Jesus : And who is my <sup>a</sup>neighbour ?

30. And Jesus, answering, said : <sup>a</sup>A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead.

31. And it happened that <sup>a</sup>a certain priest went down the same way : and seeing him, he passed by.

32. In like manner, also, <sup>a</sup>a Levite, when he was near the place, and saw him, passed by.

33. But a certain Samaritan, being on his journey, came near him : and seeing him, was <sup>a</sup>moved with compassion.

34. And going up to him, bound up his wounds, pouring in oil and wine; and setting him <sup>10</sup>upon his own beast, brought him to an inn, and took care of him.

35. And the next day he took



duos denarios, et dedit stabulario et ait: Curam illius habe, et quodcumque supererogaveris, ego, cūm rediero, reddam tibi.

36. "Quis horum trium videtur tibi proximus fuisse illi qui incidit in latrones?"

37. At ille dixit: "Qui fecit misericordiam in illum." Et ait illi JESUS: "Vade, et tu fac similiter."

out <sup>11</sup>two pence and gave them to the host, and said: Take care of him; and whatsoever thou shalt spend <sup>12</sup>over and above, I at my return will repay thee.

36. Which of these three, in thy opinion, was <sup>13</sup>neighbour to him that fell among the robbers?

37. But he said: He that <sup>14</sup>showed mercy to him. And Jesus said to him: Go, and do thou in like manner.

A lecture on Charity is given here and scarcely is there an excuse made by the uncharitable which is not met. At that time the Jews were not disposed to show charity to any but their own. Our Lord extends its bounds. Charity knows no country, no sect, no profession; nothing but suffering humanity, and the relief thereof in a most effective manner.

Many Fathers see a figure of fallen man here. From Paradise to the wide world, robbed and half-slain by devils, till restored by the Good Samaritan and His Sacraments in the Church.

<sup>1</sup>*A certain lawyer.*—This is generally supposed to be different from him mentioned by SS. Matthew and Mark.

<sup>2</sup>*Eternal life.*—Moses did not promise eternal life, but the Jews looked for it, and Our Lord preached it.

<sup>3</sup>*In the law.*—This was the man's profession, and he should know.

<sup>4</sup>*This do and thou shalt live.*—As much as to say, you know this already and why ask Me questions.

<sup>5</sup>*Neighbour.*—There was a great difference of opinion among the Jews as to whom love and hatred should be shown. The priests evidently contracted the circle of love, and extended that of hatred. Our Lord extends without bounds the love, and abolishes the other altogether.

<sup>6</sup>*A certain man.*—Most writers say this was an Israelite who hated the Samaritans on principle.

<sup>7</sup>*A certain priest.*—He saw the wounded man and passed him by. None of his business.

<sup>8</sup>*The Levite.*—There is a word in the Greek, ἐλθων which signifies that the Levite came to him and looked at him.

<sup>9</sup>*Moved with compassion.*—The Samaritan had a good human heart not yet corrupted by fanaticism and bigotry.

<sup>10</sup>*Upon his own beast.*—He not only dressed his wounds but carried him to a place of safety, where he nursed him for a day.

<sup>11</sup>*Two pence.*—This was a good deal in those days, and he promised to pay whatsoever else might be due. Orientals carry their provisions with them and only want a roof for the night.

<sup>12</sup>*Over and above.*—Refuse him nothing that he may need.

<sup>13</sup>*Neighbour.*—The question is turned, but the answer is the same.

<sup>14</sup>*Showed mercy to him.*—Let us do the same towards all.

The love of God :

1st. The duty of all.

2nd. Continually.

3rd. In order to live.

Love of our neighbour :

1st. To every one in need.

2nd. Shown without stint as long as needed.

3rd. Without looking for recompense.

38. Factum est autem, dùm irent, et ipse intravit in quoddam castellum: et mulier quædam, Martha nomine, excepit illum in domum suam.

39. Et huic erat soror nomine Maria, quæ etiam, sedens secus pedes Domini, audiebat verbum illius.

40. Martha autem satagabat circa frequens ministerium. Quæ stetit et ait: "Domine, non est tibi curæ quòd soror mea reliquit me solam ministrare? dic ergò illi ut me adjuvet."

41. Et respondens dixit illi Dominus: "Martha, Martha, sollicita es et turbaris ergà plurima :

42. "Porrò unum est necessarium. Maria optimam partem elegit, quæ non auferetur ab eâ."

38. Now it came to pass, as they went, that he entered into <sup>1</sup>a certain town: and a certain woman, named <sup>2</sup>Martha, received him into her house.

39. And she had a sister <sup>3</sup>called Mary, who sitting also at the Lord's feet, <sup>4</sup>heard his word.

40. But Martha was busy about much serving; who <sup>5</sup>stood, and said: Lord, hast thou no care that my sister <sup>6</sup>hath left me alone to serve? <sup>7</sup>'speak to her, therefore, that she help me.

41. And the Lord, answering said to her: <sup>8</sup>Martha, Martha, thou art careful, and art troubled about many things.

42. But <sup>9</sup>one thing is necessary. Mary hath chosen the best part, which shall not be <sup>10</sup>taken away from her.

Episodes often bring things more prominently into notice than the regular course of a history. Our Lord turns aside here to

Bethany, some say after meeting the Seventy-two in Jerusalem, and stays for awhile in the house of Martha and Mary. S. John gives further details of these sisters and their brother Lazarus.

We see Our Lord surrounded by his disciples, who are all listening to His words. Mary seated at his feet and finding new life in her affectionate and penitent heart. Martha bustling to have a repast worthy of her august guest and His companions. She rather envies Mary her position, and thinks her sister would give more edification by helping in the preparations,

Our Lord defends the contemplative sister, and tells the active one that, her part is good but inferior to the other. He or she who takes both parts and judiciously keeps them from interfering with each other, *takes the whole*.

<sup>1</sup>*A certain town*.—S. John gives us the name of it, Bethany.

<sup>2</sup>*Martha*.—This name means also mistress or *domina*. She seems to have been the elder sister.

<sup>3</sup>*Called Mary*.—The dispute about the identity of this Mary and Magdalen was very fierce once. The University of Paris had to interpose. The instinct of the faithful and the tradition of the Church is for *One* Mary, and she Magdalen.

<sup>4</sup>*Heard His word*.—Our Lord was teaching whilst waiting for the repast.

<sup>5</sup>*Stood*.—She stopped for a moment.

<sup>6</sup>*Hath left me alone*.—Many writers think that Mary had helped her sister until she thought one enough, and then left her. Others think she sat at Our Lord's feet the whole time.

<sup>7</sup>*Speak to her*.—Martha did not like to call her sister away.

<sup>8</sup>*Martha, Martha*.—This is a sign of affection with a touch of gentle reproof. Our Lord was well known in this place.

<sup>9</sup>*One thing*.—Some say one kind of food, but, as Fillion remarks, this is a miserable interpretation. The general opinion is that the one thing meant the salvation of her soul.

<sup>10</sup>*Taken away*.—She lived in Jesus' society here as a preparation for the same in heaven. This is why this Gospel is read in the Mass of the Assumption of Our Lady.

Active life of Martha :	Contemplative life :
1st. Not condemned.	1st. By itself better than the other.
2nd. By itself is full of dangers.	2nd. Has its dangers also.
3rd. A little of the other with it.	3rd. With the other, perfect.

## CHAPTER XI.

*He teaches his disciples to pray ; casts out a dumb devil ; confutes the Pharisees ; and pronounces woes against them for their hypocrisy.*

1. Et factum est cùm esset in quodam loco orans, ut cessavit, dixit unus ex discipulis ejus ad eum : " Domine, doce nos orare, sicut docuit et Joannes discipulos suos."

2. Et ait illis : " Cùm oratis, dicite :—Pater, sanctificetur nomen tuum ; adveniat regnum tuum ;

3. " Panem nostrum quotidianum da nobis hodiè ;

4. " Et dimitte nobis peccata nostra, siquidem et ipsi dimittimus omni debenti nobis ; et ne nos inducas in tentationem."

5. Et ait ad illos : " Quis vestrùm habebit amicum, et ibit ad illum mediâ nocte et dicet illi : Amice, commoda mihi tres panes,

6. " Quoniam amicus meus venit de viâ ad me, et non habeo quod ponam ante illum.

7. " Et ille deintûs respondens dicat : Noli mihi molestus esse : jàm ostium clausum est, et pueri mei mecum sunt in cubili : non possum surgere et dare tibi.

8. " Et si ille perseveraverit pulsans, dico vobis, etsi non

1. And it came to pass that, as he was praying in a <sup>1</sup>certain place, when he ceased, one of <sup>2</sup>his disciples said to him : Lord, teach us to pray, as <sup>3</sup>John also taught his disciples.

2. And he said to them : When you pray, say : <sup>4</sup>Father, hallowed be thy name. Thy kingdom come.

3. Give us this day our daily bread.

4. And forgive us our sins : for we also forgive every one that is <sup>5</sup>indebted to us. And lead us not into temptation.

5. And he said to them : which of you shall have a <sup>6</sup>friend, and shall go to him at midnight, and shall say to him : Friend, lend me <sup>7</sup>three loaves ;

6. For a friend of mine is come off <sup>8</sup>his journey to me, and I have nothing to set before him.

7. And he from within shall answer and say : Trouble me not ; the door is now shut, and my <sup>9</sup>children are with me in bed ; I cannot rise and give thee.

8. Yet, if ye shall <sup>10</sup>continue knocking, I say to you, although

dabit illi, surgens, eo quòd amicus ejus sit, propter improbitatem tamen ejus surget, et dabit illi quotquot habet necessarios.

9. "Et ego dico vobis: Petite, et dabitur vobis; quærite, et invenietis; pulsate, et aperietur vobis.

10. "Omnis enim qui petit accipit, et qui quærit invenit, et pulsanti aperietur.

11. "Quis autem ex vobis patrem petit panem, numquid lapidem dabit illi? Aut piscem, numquid pro pisce serpentem dabit illi?

12. "Aut, si petierit ovum, numquid porriget illi scorpi-  
onem?

13. "Si ergò vos, cùm sitis mali, nòstis bona data dare filiis vestris, quantò magis Pater vester de cœlo dabit spiritum bonum petentibus se?"

he will not rise and give him because he is his friend, yet, because of his importunity, he will rise and give him as many as he needeth.

9. And I say to you: Ask, and it shall be given you: seek, and you shall find: <sup>11</sup>knock, and it shall be opened to you.

10. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11. And which of you, if he ask his father bread, will he give him a stone? or a <sup>12</sup>fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he reach him <sup>13</sup>a scorpion?

13. If you, then, being evil, know how to give good gifts to your children, how much more will <sup>14</sup>your Father from heaven give the good Spirit to them that ask him?

S. Luke gives the conditions of prayer after the formula—perseverance, confidence, and that what you get is good for you—and the form itself differs from that given by S. Matthew, by the omission of two petitions (*thy will be done, etc. . . . and . . . deliver us from evil*), which are included in the others. Our Lord repeats these things again for the benefit of a new enquirer; who, very likely, was one of John's disciples, come to Him. Jewish rabbis left a prayer generally behind them, to be committed to memory, wherever they lodged.

<sup>1</sup>*Certain place.*—This incident is left in uncertainty as to place.

<sup>2</sup>*His disciples.*—This would be a new one, and not one of the old who heard the Sermon on the Mount.

<sup>3</sup>*John taught his disciples.*—This must be one of John's, or who knew that John taught prayers. None of John's are handed down.

<sup>4</sup>*Father.*—There is an apparent gap here, but FATHER includes a good deal, especially when that father is GOD.

<sup>5</sup>*Indebted to us.*—This is a variation on the first. S. Chrysostom observes that we ought to be thankful to those who are our debtors, as they give us the chance of gaining so much from heaven by forgiving them.

<sup>6</sup>*Friend at midnight.*—A very awkward time for those who go to bed early.

<sup>7</sup>*Three loaves.*—The loaves in the East are very small, and there was no public bakery then. Every family baked its own bread.

<sup>8</sup>*His journey.*—People like to travel by the cool light of the moon, in the East. Perhaps some accident happened to him when he came at that hour; or there might be express business in view.

<sup>9</sup>*Children.*—Some translators have servants. The household was in bed, on their mats in the same large dormitory.

<sup>10</sup>*Continue knocking.*—This shows that we must not be content with asking barely once.

<sup>11</sup>*Knock.*—Persevere.

<sup>12</sup>*Fish . . . serpent.*—Serpents and eels are very much alike.

<sup>13</sup>*A scorpion.*—The white scorpion of Palestine when rolled up is like an egg.

<sup>14</sup>*Your Father.*—He will give you what is good for you.

#### Prayer :

1st. Begins with praise of God.

2nd. Goes on to general petitions for all.

3rd. Ends with particular for ourselves.

Conditions put by S. Luke as given by Our Lord :

1st. Pray and repeat your prayer.

2nd. You will get what you want.

3rd. Leave the choice of favours to your Father.

14. Et erat ejiciens dæmonium, et illud erat mutum. Et cum ejecisset dæmonium, locutus est mutus: et admiratæ sunt turbæ.

14. And he was casting out a devil, and the same <sup>1</sup>was dumb. And when he had cast out the devil, <sup>2</sup>the dumb spoke, and the multitude admired.

15. Quidam autem ex eis dixerunt ; "In Beelzebub, principe dæmoniorum, ejicit dæmonia."

16. Et alii, tentantes, signum de cælo quærebant ab eo.

17. Ipse autem, ut vidit cogitationes eorum, dixit eis : "Omne regnum in seipsum divisum desolabitur, et domus suprâ domum cadet.

18. "Si autem et Satanâs in seipsum divisus est, quomodo stabit regnum ejus : quia dicitis in Beelzebub me ejicere dæmonia ?

19. "Si autem ego in Beelzebub ejicio dæmonia, filii vestri in quo ejiciunt ? Ideò ipsi judices vestri erunt.

20. "Porro, si in digito DEI ejicio dæmonia, profectò pervenit in vos regnum DEI.

21. "Cum fortis armatus custodit atrium suum, in pace sunt eo quæ possidet.

22. "Si autem fortior eo superveniens vicerit eum, universa arma ejus auferet in quibus confidebat, et spolia ejus distribuet.

23. "Qui non est mecum contrâ me est, et qui non colligit mecum dispergit.

15. But some of them said : He casteth out devils in <sup>1</sup>Beelzebub the prince of devils.

16. And others, tempting, asked of him a 'sign from heaven.

17. But he, seeing their thoughts, said to them : Every kingdom <sup>2</sup>divided against itself shall be brought to desolation, and a house upon a house shall fall.

18. And if Satan also be divided against himself, how shall his kingdom stand ? <sup>3</sup>because you say, that in Beelzebub I cast out devils.

19. Now, if I cast out devils in Beelzebub, in whom do <sup>4</sup>your children cast them out ? Therefore they shall be your judges.

20. But if I, in the finger of God, cast out devils, doubtless the <sup>5</sup>kingdom of God is come upon you.

21. When a strong man armed keepeth his court, those things which he possesseth are in peace.

22. But if a stronger than he come upon him, and overcome him, he will take away <sup>6</sup>all his armour, wherein he trusted, and will distribute his spoils.

23. <sup>7</sup>He that is not with me is against me : and he that gathereth not with me scattereth.

Pharisees seem to beset His path more numerously in Judea than they did in Galilee. Deputations of the clever ones were

sent to Him there, who were capable of asking Him sharp questions. Here we have a different species of Pharisee prominent—the ignorant, vulgar fanatic—who attributes every wonder to the devil, even the casting out of the devil.

There is a question as to whether the words S. Luke writes now, were uttered in His tour in Judea or at a previous period. We are of the opinion of those who make them to be spoken at this period, and that He is repeating His former teaching. This is evident from the context, and the necessity there was of repeating, when He would not write or order a scribe to do so for Him.

<sup>1</sup>*Was dumb.*—The devil made the man dumb, and hence he is called a dumb devil.

<sup>2</sup>*The dumb spoke.*—In the Greek and Latin, the adjective here is in the masculine gender; whereas, in the first part of the verse it is in the neuter.

<sup>3</sup>*Beelzebub.*—This was the devil-god of the Philistines.

<sup>4</sup>*Sign from heaven.*—Our Lord never did a miracle for mere show or at the request of challengers.

<sup>5</sup>*Divided against itself.*—This is a proverb, but applied to the occurrence, and the wicked interpretation of the Pharisees.

<sup>6</sup>*Because you say.*—I shall show you that this cannot be. He does so by an *argumentum ad hominem*.

<sup>7</sup>*Your children.*—Their own exorcists.

<sup>8</sup>*Kingdom of God.*—He calls their attention to something else which they were apt to forget.

<sup>9</sup>*All his armour.*—This was a way of putting the fact that Our Lord, by his teaching, and by his disciples, was binding the devil, and taking away his power of doing hurt.

<sup>10</sup>*He that is not with me.*—There is a conflict now between man and the devil. No one can remain neutral. Sides must be taken, and that speedily.

Perversity of Pharisees :  
1st. Could see no holiness in Jesus.  
2nd. Could see no benevolence.  
3rd. Only the devil—who was their inspirer.

Kindness of Jesus :  
1st. He argues with them.  
2nd. He proves His point gently.  
3rd. He gives them a choice of being with Him or against Him.



24. "Cum immundus spiritus exierit de homine, ambulat per loca inaquosa, quærens requiem; et non inveniens dicit: *Revertar in domum meam undè exivi.*

25. "Et cùm venerit, invenit eam scopis mundatam et ornatam.

26. "Tunc vadit, et assumit septem alios spiritus secum, nequiores se, et ingressi habitant ibi. Et fiunt novissima hominis illius pejora prioribus."

27. Factum est autem, cùm hæc diceret, extollens vocem quædam mulier de turbâ, dixit illi: "Beatus venter qui te portavit, et ubera quæ suxisti!"

28. At ille dixit: "Quinimò, beati qui audiunt verbum Dei et custodiunt illud!"

29. Turbis autem concurrentibus, cœpit dicere: "Generatio hæc generatio nequam est: signum quærit, et signum non dabitur ei nisi signum Jonæ prophetæ.

30. "Nàm, sicut fuit Jonas signum Ninivitis, ita erit et Filius Hominis generationi isti.

31. "Regina Austri surget in judicio cum viris generationis hujus, et condemnabit illos,

24. When the <sup>1</sup>unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into <sup>2</sup>my house, whence I came out.

25. And when he is come, he findeth it swept and garnished.

26. Then he goeth, and taketh with him <sup>3</sup>seven other spirits more wicked than himself, and entering in, they dwell there. And <sup>4</sup>the last state of that man cometh worse than the first.

27. And it came to pass, as he spoke these things, that a certain woman from the crowd, lifting up her voice, said to him: Blessed is <sup>5</sup>the womb that bore thee, and the paps that gave thee suck.

28. But he said: <sup>6</sup>Yea, rather, blessed are they who hear the word of God, and keep it.

29. And when the people were gathered together, he began to say: This generation is a wicked generation: <sup>7</sup>they ask a sign, and a sign shall not be given them, but the sign of Jonas the prophet.

30. For as <sup>8</sup>Jonas was a sign to the Ninivites, so shall the Son of Man also be to this generation.

31. The queen of the south shall rise in the judgment with the men of <sup>9</sup>this generation, and

quia venit a finibus terræ audire sapientiam Salomonis : et ecce plūs quàm Salomon hic.

32. "Viri Ninivitæ surgent in iudicio cum generatione hac, et condemnabunt illam, quia pœnitentiam egerunt ad prædicationem Jonæ: et ecce plūs quàm Jonas hic.

shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and, behold, more than Solomon here.

32. The men of <sup>10</sup>Ninive shall rise in the judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas: and behold more than Jonas here.

In the midst of this contention with the Pharisees, when Our Lord paused for a moment, a woman exclaims, "*Blessed*," etc. S. Luke's episodes are very instructive. Now whom did he get this from? He was not there himself, and he heard it from somebody that was.

The Rationalists are terribly annoyed at the meaning Catholics attach to these significant *two Beatitudes*. A French commentator, who quotes a few of the English writers, thinks that the Pharisees must have bequeathed them their spirit. We do not intend to argue the point with the Frenchman. How natural was the exclamation! Many Fathers (amongst whom Venerable Bede), think the woman was inspired.

<sup>1</sup>*Unclean spirit*.—When a hog is washed, it feels quite uncomfortable until it has a comfortable siesta in liquid mud.

<sup>2</sup>*My house*.—When the devil gets possession of a soul, he considers that he has a lease of it, and thinks an ejection a cruelty.

<sup>3</sup>*Seven other*.—This is a round number, and may mean more.

<sup>4</sup>*The last state*.—Many writers think Our Lord alluded here to the history of the Jews, How that their captivity, and several other trials did not improve them. They were now, by the feeling which was in them after God's effort to restore them, worse than ever.

<sup>5</sup>*The womb that bore thee*.—This Beatitude is supposed to be uttered by Martha. We think it must have been spoken by a mother, which Martha was not.

<sup>6</sup>*Yea rather*.—Yes, she is blessed, indeed, but more blessed for hearing the word of God, and keeping it. Relationship to Saints does not beget sanctity. Some of Our Lord's relations considered him as mad, and more of them joined His townsmen in trying to murder Him.

<sup>7</sup>*They ask a sign.*—His *improperia* are repeated here.

<sup>8</sup>*Jonas.*—The sign Our Lord meant here, as told us by other Evangelists, was being three days in the belly of the earth.

<sup>9</sup>*This generation.*—The people he was then rebuking.

<sup>10</sup>*Ninive.*—Our Lord had manifested two great gifts recently—wisdom and courage—far exceeding those shown by Solomon and Jonas together.

### Relapsing sinner.

1st. Sinful pleasures beget a low taste.

2nd. Only great penance can cure them.

3rd. Falling back is easy, and—the consequence !

### Our Blessed Lady :

1st. Blessed for being His mother.

2nd. Blessed for hearing and keeping His word.

3rd. Blessed by all generations, except heretics and infidels.

33. "Nemo lucernam accendit, et in abscondito ponit, neque sub modio, sed suprà candellabrum, ut qui ingrediuntur lumen videant.

34. "Lucerna corporis tui est oculus tuus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit; si autem nequam fuerit, etiam corpus tuum tenebrosus erit.

35. "Vide ergò ne lumen quod in te est tenebræ sint.

36. "Si ergo corpus tuum totum lucidum fuerit, non habens aliquam partem tenebrarum, erit lucidum totum, et sicut lucerna fulgoris illuminabit te."

33. No man lighteth a candle, and putteth it in a<sup>1</sup>hidden place, nor under a bushel; but upon a candlestick, that they that come in may see the light.

34. The light of thy body is<sup>2</sup>thy eye. If thy eye be single, thy whole body will be lightsome; but if it be evil, the body also will be darksome.

35. Take heed therefore that the light which is in thee<sup>3</sup>be not darkness.

36. If then thy<sup>4</sup>whole body be lightsome, having no part of darkness; the whole shall be lightsome, and as a bright lamp shall enlighten thee.

37. Et cùm loqueretur rogavit illum quidam pharisæus ut pranderet apud se. Et ingressus recubuit.

38. Pharisæus autem cœpit, intrâ se reputans, dicere quare non baptizatus esset ante prandium.

39. Et ait Dominus ad illum: "Nunc vos, pharisæi, quod deforis est calicis et catini mundatis: quod autem intûs est vestrûm plenum es rapinâ et iniquitate,

40. "Stulti, nonne qui fecit quod deforis est, etiam id quod deintûs est fecit?

41. "Verumtamen, quod superest, date eleemosynam, et ecce omnia munda sunt vobis.

37. And as he was speaking, a certain Pharisee prayed him to dine with him. And <sup>he</sup> went in, and sat down to eat.

38. And the Pharisee began to say, thinking within himself, why he was not <sup>he</sup>washed before dinner.

39. And the Lord said to him: Now <sup>you</sup> Pharisees do make clean the outside of the cup and of the platter: but your inside is full of rapine and iniquity.

40. Foolish men, did not he that made that which is without, make also that which is <sup>within</sup>?

41. But yet that which remaineth, <sup>give</sup> alms; and, behold, all things are clean unto you.

We venture a preamble for the explanation of the gist of these verses of S. Luke. Our Lord was about to be tested by the Pharisees with regard to some legal observances, and we know the conclusion they came to from the concluding verses of this chapter.

He foresees all this, and gives them a very beautiful instruction upon purity of intention. Their intention was anything but pure and holy. If the mind be prejudiced, it is like a jaundiced eye. If the mind be intent on evil, at any cost (as theirs were at the time), it is worse than no light at all. The intention should be impartial and honest, determined to be influenced only by what was fair, and not starting with a foregone conclusion which it is determined to prove at any cost.

<sup>1</sup>*Hidden place.*—There seems to be a hint here at the hidden motives of the Pharisees in inviting him.

<sup>2</sup>*Thy eye.*—The will or intention is the light of a human act. You may do good through a bad motive as the Pharisee invited Our Lord to dinner.

<sup>3</sup>*Be not darkness.*—Take heed that your too great cleverness and roguery do not blind you to what pleases heaven.

<sup>4</sup>*Whole body be lightsome . . . . the whole shall be lightsome.*—Some see tautology here and accuse the copyists, who come in for more than their share of blame, of repetition. By putting the emphasis on the proper words the whole thing becomes clear.

If thy *whole body* be lightsome (having no part of darkness), the whole shall be *lightsome as a bright lamp* to enlighten thee. It must be remembered that the old MSS. were not perfect in punctuation.

<sup>5</sup>*He went.*—He took the invitation as an occasion to lecture the Pharisees, who formed the bulk of his company.

<sup>6</sup>*Washed.*—Baptised is the Greek and Latin. It means the Pharisaic ablutions customary on such occasions.

<sup>7</sup>*You Pharisees.*—Our Lord answers their thoughts.

<sup>8</sup>*Within.*—Purity of intention makes us do things which men see not, but which God sees as perfectly as those which are exposed to all.

<sup>9</sup>*Give alms.*—The Pharisees (as remarked already), thought that giving alms was a set-off to their rapines. Rob hundreds in business and give a few pounds to a charity is the principle of modern Pharisees. Do, He suggests, like Zaccheus, make restitution first and then give alms; then perhaps your interiors will be a little cleaner. These two meanings are legitimately taken out of Our Lord's words.

Purity of intention :

- 1st. Requires no overseer.
- 2nd. Does everything in its best form.
- 3rd. Seeks only God's approval.

Craft and evil design :

- 1st. Pretend to do very just things.
- 2nd. Sometimes ensnare the innocent.
- 3rd. End badly either here or hereafter.

42. "Sed vae vobis pharisæis, quia decimatis mentham et rutam et omne olus, et præteritis iudicium et charitatem DEI: hæc autem oportuit facere, et illa non omittere.

42. But wo to you, Pharisees, because you <sup>t</sup>ithe mint and rue and every herb, and pass over judgment, and the charity of God: now these things you ought <sup>t</sup>o have done, and not to leave those undone.

43. "Væ vobis pharisæis, quia diligitis primas cathedras in synagogis, et salutationes in foro.

44. "Væ vobis, quia estis ut monumenta quæ non apparent: et homines, ambulantes suprâ, nesciunt."

45. Respondens autem quidam ex legisperitis, ait illi: "Magister hæc dicens, etiam contumeliam nobis facis."

46. At ille ait: "Et vobis legisperitis væ, quia oneratis homines oneribus quæ portare non possunt, et ipsi uno digito vestro non tangitis sarcinas.

47. "Væ vobis, qui ædificatis monumenta prophetarum, patres autem vestri occiderunt illos.

48. "Profectò testificamini quòd consentitis operibus patrum vestrorum, quoniam ipsi quidem eos occiderunt, vos autem ædificatis eorum sepulcra.

49. "Propterea et sapientia DEI dixit:—Mittam ad illos prophetas et apostolos, et ex illis occident et persequentur,

50. "Ut inquiratur sanguis omnium prophetarum qui effusus est, à constitutione mundi, à generatione istâ,

51. "A sanguine Abel usquè ad sanguinem Zachariæ, qui

43. Wo to you, Pharisees, because you love the uppermost <sup>s</sup>seats in the synagogues, and salutations in the market-place.

44. Wo to you, because you are as sepulchres that <sup>a</sup>appear not, and men that walk over them are not aware.

45. Then <sup>o</sup>one of the lawyers, answering, said to him: Master, in saying these things, thou reproachest us also.

46. And he said: Wo to you, lawyers, also: because you load men with <sup>b</sup>burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers.

47. Wo to you who <sup>7</sup>build the monuments of the prophets: and your fathers killed them.

48. Truly you bear witness that you consent to <sup>t</sup>the doings of your fathers: for they indeed killed them, and you build their sepulchres.

49. Therefore also <sup>t</sup>the wisdom of God said: I will send to them prophets and apostles, and some of them they will kill and persecute.

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required <sup>o</sup>of this generation.

51. From the blood of Abel unto the blood of <sup>12</sup>Zacharias,

periit inter altare et ædem. Ità, dico vobis, requiretur ab hac generatione.

52. "Væ vobis legisperitis, quia tulistis clavem scientiæ: ipsi non introistis, et eos qui introibant prohibuistis."

53. Cùm autem hæc ad illos diceret, cœperunt pharisæi et legisperiti graviter insistere, et os ejus opprimere de multis,

54. Insidiantes ei, et quærentes aliquid capere de ore ejus ut accusarent eum.

who was slain between the altar and the temple. Yea I say to you, it shall be required of this generation.

52. Wo to you, lawyers, for you have "taken away the key of knowledge: you yourselves have not entered in, and those that were entering in you have hindered.

53. And as he was saying these things to them, the Pharisees and the lawyers began vehemently to urge him, and to "oppress his mouth about many things,

54. Lying in wait for him, and seeking to catch something out of his mouth, that they might "accuse him.

Strauss thinks Our Lord was not *polite* in denouncing the Pharisees at their own table. Strauss was *very polite* himself. A contemporary of his (Ehbrard) said: "I assure Mr. Strauss that if Our Lord were at *his* table He would be more severe still." This, however, is no answer. *Retorqueri non est respondere*. Our Lord was a Master. He knew their interiors as well as their exteriors. The latter could not hide the former with Him. He tore the polish off, and revealed the deformity which lay hid. *Hinc illae lachrymae*. Then He had chiefly Pharisees present, and wanted to hasten the time of His own Crucifixion. He set about it in the best manner possible. Politeness hides more sins than charity can ever cover.

<sup>1</sup>*Tithe mint and rue*.—They look after their dues more than the needs of their people.

<sup>2</sup>*To have done*.—He does not blame them for being within their rights; but for not giving a *quid pro quo*.

<sup>3</sup>*Seats in the synagogues*.—The Pharisees sat in a row under the reader's desk and faced the people, with their backs to the expounder of the sacred text.

<sup>4</sup>*Appear not.*—*Whited sepulchres* was the former herd *wood*. These are hidden enemies and apparent friends.

<sup>5</sup>*One of the lawyers.*—These were the same as the Scribes.

<sup>6</sup>*Burdens.*—They put ceremonies on others, and do not observe them themselves. The Pharisees pretend to observe all.

<sup>7</sup>*Pretend.*—Make an external show of piety on tombstones.

<sup>8</sup>*The doings of your fathers.*—This seems ironical.

<sup>9</sup>*The wisdom of God.*—This is Our Lord Himself.

<sup>10</sup>*Of this generation.*—Which is about to lay hands on Him.

<sup>11</sup>*Zacharias.*—This has been explained before in S. Matthew.

<sup>12</sup>*Taken away the key.*—They explained everything wrong, or He should be known long ago as the Messiah.

<sup>13</sup>*Oppress His mouth.*—They tried to puzzle Him. Alas for their stupid cleverness!

<sup>14</sup>*Accuse Him.*—This was their whole purpose.

A Pharisee, as defined in the Talmud, is of seven kinds:

1st. Have epaulets and put their good actions on them in placards, to be admired.

2nd. The pious amblers, who hurt their feet in walking piously through the streets.

3rd. The heads-down, who keep their eyes down for fear of seeing a woman, until they knock them against a wall.

4th. The pretended humble, who walk almost doubled in two.

5th. The business Pharisees, who observe the law only when it will fetch something.

6th. The timid Pharisees, who do good only when afraid of punishment.

7th. The Pharisees who act conscientiously up to what they think. These are few.



## CHAPTER XII.

*Christ warns us against hypocrisy, the fear of the world, and covetousness ; and admonishes all to watch.*

1. Multis autem turbis circumstantibus ita ut se invicem conculcarent, coepit dicere ad discipulos suos : " Attendite à fermento pharisæorum, quod est hypocrisis.

2. " Nihil autem opertum est quod non reveletur, neque absconditum quod non sciatur :

3. " Quoniam quæ in tenebris dixistis in lumine dicentur, et quod in aurem locuti estis, in cubiculis, prædicabitur in tectis.

4. " Dico autem vobis amicis meis : Ne terreamini ab his qui occidunt corpus, et post hæc non habent ampliùs quid faciant.

5. " Ostendam autem vobis quem timeatis : Timete eum qui, postquam occiderit, habet potestatem mittere in gehennam. Ita, dico vobis hunc timete.

6. " Nonne quinque passeret vaneunt dipondio ? et unus ex illis non est in oblivione coràm DEO.

7. " Sed et capilli capitis vestri omnes numerati sunt. Nolite

1. And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples : Beware ye of the leaven of the Pharisees, which is hypocrisy.

2. For there is nothing covered, that shall not be revealed : nor hidden, that shall not be known.

3. For whatsoever things you have spoken in darkness, shall be published in the light : and that which you have spoken in the ear in the chambers, shall be proclaimed on the housetops.

4. And I say to you, my friends : Be not afraid of them that kill the body, and after that have no more that they can do.

5. But I will show you whom ye shall fear : Fear ye him who, after he hath killed, hath power to cast into hell. Yea, I say to you, Fear him.

6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God ?

7. But even the very hairs of your head are all numbered.

ergò timere : multis passeribus pluris estis vos.

8. "Dico autem vobis: Omnis quicumque confessus fuerit me coràm hominibus, et Filius Hominis confitebitur illum coràm angelis Dei ;

9. "Qui autem negaverit me coràm hominibus, negabitur coràm Angelis Dei.

10. "Et omnis qui dicit verbum in Filium Hominis, remittetur illi: ei autem qui in Spiritum-Sanctum blasphema-verit non remittetur.

11. "Cùm autem inducent vos in synagogas, et ad magistratus et potestates, nolite solliciti esse qualiter aut quid respondeatis, aut quid dicatis :

12. "Spiritus enim Sanctus docebit vos, in ipsà horà, quid oporteat vos dicere.

Fear not, therefore : you are of more value than many sparrows.

8. And I say to you : Whosoever shall confess me before men, him shall the Son of man also confess before the Angels of God :

9. But he that shall <sup>9</sup>deny me before men, shall be denied before the Angels of God.

10. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but to him that shall <sup>10</sup>blaspheme against the Holy Ghost, it shall not be forgiven.

11. And when they shall bring you into the synagogues, and to <sup>11</sup>magistrates, and powers, be not solicitous how or what you shall answer, or what you shall say.

12. For the Holy Ghost <sup>12</sup>shall teach you in the same hour what you ought to say.

Those who say, that some of the Synoptics strung apophthegms together through *Χραιομαθία* are very much mistaken. Our Lord's repetitions varied, just as a preacher—who had not committed his exact phrases to memory—varies in his speech whilst enunciating the same truths. Our Lord, as man, gave this variety as anyone accustomed to public speaking knows He ought, in order to give even Himself a passing interest in what He said. This principle, accounts for many things which an *inimicus homo* would call discrepancies.

<sup>1</sup>*Trod upon one another.*—The crowds gathered at the door of the pharisee, when they heard Our Lord was lecturing. They were very anxious to hear Him.

<sup>2</sup>*Hypocrisy.*—It is a leaven. It makes solid things hollow, and puffs up the hypocrite with conceit, because he is so clever as to impose upon worthy but simple people. Nothing is so banned as hypocrisy.

<sup>3</sup>*Revealed.*—The cloak will be ripped open some time, and then what revelations !

<sup>4</sup>*Darkness.*—There is a rhythm in these two verses which might run thus in English :

Nothing is covered which shall not be exposed,  
And nothing is hidden that shall not be known.  
What is whispered in darkness is heard in the light.  
What is said in the chamber is cried in the street.

<sup>5</sup>*My friends.*—Only in this and the fourth Gospel are the disciples thus addressed.

<sup>6</sup>*Yea, I say to you.*—S. Luke does not use the Hebrew Amen, but he puts the emphatic assertion equally strong.

<sup>7</sup>*Sparrows.*—Worthless little birds are considered by God.

<sup>8</sup>*Numbered.*—Some German found out that the number of the hairs of one's head is about 140,000 !

<sup>9</sup>*Deny me.*—This is the foundation of the martyrs' courage.

<sup>10</sup>*Blaspheme.*—This has been explained in S. Matthew's Gospel. Impugning the known truth is one form of it.

<sup>11</sup>*Magistrates and powers.*—Persons in authority, whose titles vary with different governments and dynasties.

<sup>12</sup>*Shall teach you.*—History tells us how wise the martyrs were when interrogated.

#### Secrets :

1st. Should never be made except on important matters.

2nd. They are generally revealed.

3rd. Even sins at the Day of Judgment.

#### What to say :

1st. God will assist us when suddenly called.

2nd. He will not, when we ought to be ready and are not.

3rd. We ought to be prepared.

13. Ait autem ei quidam de turbâ: "Magister, dic fratri meo ut dividat mecum hæreditatem."

14. At ille dixit illi: "Homo, quis me constituit judicem aut divisorem super vos ?"

13. And <sup>1</sup>one of the multitude said to him: Master, speak to my brother, that he <sup>2</sup>divide the inheritance with me.

14. But he said to him: <sup>3</sup>Man, who hath made me a judge or a <sup>4</sup>divider over you ?

15. Dixitque ad illos: "Videte et cavete ab omni avaritiâ, quia non in abundantia cujusquam vita ejus est ex his quæ possidet."

16. Dixit autem similitudinem ad illos, dicens:—"Hominis cujusdam divitis uberes fructus ager attulit:

17. "Et cogitabat intrâ se dicens: "Quid faciam, quia non habeo quod congregem fructus meos?

18. "Et dixit: Hoc faciam: destruam horrea mea et majora faciam, et illuc congregabo omnia quæ nata sunt mihi, et bona mea,

19. "Et dicam animæ meæ: Anima, habes multa bona posita in annos plurimos: requiesce, comede, bibe, epulare.

20. "Dixit autem illi DEUS: Stulte, hâc nocte animam tuam repetunt à te: quæ autem parasti cujus erunt?

21. "Sic est qui sibi thesaurizat, et non est in DEUM dives."

15. And he said to them: Take heed and <sup>6</sup>beware of all covetousness: for a man's life doth not consist in the <sup>6</sup>abundance of things which he possesseseth.

16. And he spoke a similitude to them, saying: The land of a certain rich man <sup>7</sup>brought forth plenty of fruits:

17. And he thought within himself, saying: <sup>8</sup>What shall I do, because I have not where to lay up together my fruits?

18. And he said: This will I do: I will pull down my barns, and will build <sup>9</sup>greater: and into them will I gather all things that are grown to me, and my goods.

19. And I will say to my soul: <sup>10</sup>Soul, thou hast much goods laid up for many years, take thy rest, eat, drink, make good cheer.

20. But God said to him: Thou fool, <sup>11</sup>this night do they require thy soul of thee: and whose shall those things be which thou hast provided.

21. So is he that layeth up treasure for himself, and is not <sup>12</sup>rich towards God.

The lesson conveyed here is not studied as much as it deserves to be. There are no feuds so painful and so difficult to heal as those which occur between brothers or relations. No one ever tried to patch them up—be he cleric or layman who did not suffer by doing so. They generally occur on account of property or legacies—things of this world at all events. Our Lord studiously

avoided meddling in such matters, and would not allow his followers to meddle either.

His parable shows the reason. People continually lose eternal things, for the sake of temporal possessions. They spend their lives in amassing a fortune, and when it is amassed they are called to their account, whilst their children and heirs are enabled, by their thrift, to go to destruction the more speedily.

<sup>1</sup>*One of the multitude.*—This man did not mind what Our Lord was saying. He had one thing to settle, and that was his concern.

<sup>2</sup>*Divide the inheritance.*—This brother was not content with what came to him by the law of Moses, evidently.

<sup>3</sup>*Man.*—I never saw you before, and am not supposed to know your name.

<sup>4</sup>*Divider.*—Arbitrator. Our Lord never mixed in worldly affairs or in politics.

<sup>5</sup>*Beware of all covetousness.*—No matter under what form it may present itself.

<sup>6</sup>*Abundance.*—Riches were never known to make a man live better or longer in this world.

<sup>7</sup>*Brought forth plenty.*—He did not acquire his riches by unlawful means such as swindling, over-reaching, or growing fat upon the labour of others.

<sup>8</sup>*What shall I do?*—You have the stomachs of the hungry, the houses of the widows, the coffers of the poor, the mouths of the orphans—cries out St. Ambrose.

<sup>9</sup>*Greater barns.*—He was more troubled by the superfluity of his goods, than others would be by the want of them.

<sup>10</sup>*Soul.*—He speaks to himself, and soliloquises on future enjoyments.

<sup>11</sup>*This night shall they require.*—Who are they? Some say the angels who are to bring this soul before God's tribunal.

<sup>12</sup>*Rich towards God.*—Rich in virtues, and having treasures in heaven.

#### Selfishness :

1st. Makes the *man* deaf to Our Lord's words.

2nd. Puts secular matters forward out of place.

3rd. Is rebuked by Our Saviour.

#### Man's life :

1st. Does not consist in eating and drinking.

2nd. In fine clothes and pleasure.

3rd. In beginning and ending with self.

The rich man.

1st. Self makes the riches.

2nd. Self builds the barns.

3rd. Self promises enjoyment  
—and fails.

It consists in :

1st. Using the things as if  
lent to him.

2nd. In laying up treasures  
in heaven.

3rd. Seeking God first, and  
above all.

22. Dixitque ad discipulos suos : " Ideò dico vobis : Nolite solliciti esse animæ vestræ quid manducetis, neque corpori quid induamini.

23. " Anima plùs est quàm esca, et corpus plùs quàm vestimentum.

24. " Considerate corvos, quia non seminant neque metunt, quibus non est cellarium neque horreum, et DEUS pascit illos : quantò magis vos pluris estis illis ?

25. " Quis autem vestrùm, cogitando, potest adjicere ad staturam suam cubitum unum ?

26. " Si ergò neque quod minimum est potestis, quid de cæteris solliciti estis ?

27. " Considerate lilia quomodò crescunt : non laborant neque nent : dico autem vobis, nec Salomon, in omni gloriâ suâ, vestiebatur sicut unum ex istis.

28. " Si autem fœnum, quod hodiè est in agro et cràs in clibanum mittitur, DEUS sic

22. And he said to his disciples : Therefore I say to you, be not <sup>s</sup>solicitous for your life, what you shall eat ; nor for your body, what you shall put on.

23. The life is more than the food, and the <sup>b</sup>body is more than the raiment.

24. Consider the <sup>r</sup>ravens, for they do not sow, nor do they reap, neither have they storehouse, nor barn, and God feedeth them. How much are <sup>y</sup>you more valuable than they ?

25. And which of you, <sup>b</sup>by thinking, can add to his stature one cubit.

26. If then you are not able to do even the least thing, why are you solicitous for the rest ?

27. Consider the lillies how they grow : they <sup>l</sup>labour not, neither do they spin. But I say to you, not even Solomon, in all his glory, was clothed like one of these.

28. Now, if God clothe in this manner the <sup>g</sup>grass, that is to-day in the field, and to-morrow

vestit, quantò magis vos, pusillæ fidei ?

29. " Et vos, nolite quærere quid manducetis aut quid bibatis, et nolite in sublime tolli :

30. " Hæc enim omnia gentes mundi quærunt : Pater autem vester scit quoniam his indigetis.

31. " Verumtamen, quærite primum regnum DEI et justitiam ejus, et hæc omnia adjicientur vobis.

is cast into the oven ; how much more you, O ye of little faith ?

29. And seek not you what you shall eat, or what you shall drink : and <sup>1</sup>be not lifted up on high :

30. For all these things do the <sup>2</sup>nations of the world seek after. But your Father knoweth that you have need of these things.

31. But seek ye first the kingdom of God <sup>3</sup>and his justice : and all these things shall be added unto you.

The great excuse given for the accumulation of money is : What shall become of me in my old age ? We seem to look too much to the future of the body, and to neglect these for the future and present of the soul.

Our Lord then, after having shown them before how minute was the providence of God—which regarded each hair of one's head—proceeds now to bring proofs of its specific attention to the wants of God's creatures.

The birds of the air and the plants of the field, although they are destined to perish so soon, are made and elaborated with the greatest minuteness. The daisy trodden under foot or the bird of paradise shot after being fledged, are perhaps more beautiful than survivors of their kind.

<sup>1</sup>*Sollicitous.*—There is a general stream of holy indifference regarding temporal matters, running through all these injunctions or advices of Our Lord.

<sup>2</sup>*Body is more than the raiment.*—God takes care of the more important concerns of life, and the less important cannot consequently be beneath His notice.

<sup>3</sup>*Ravens.*—These birds are said to be least concerned about their young.

<sup>4</sup>*You.*—*An argumentum a fortiori.* This thread of argument is all intended to be woven into a web for the religious life.

<sup>5</sup>*By thinking.*—Neither thinking nor labouring can help you to make yourself a foot taller.

<sup>6</sup>*Labour not, neither do they spin.*—Allusion is made to the employment, both of men and women. Botanists are able to instruct us on the sexes of plants and trees.

<sup>7</sup>*Grass.*—After all, these beautiful gems of nature have to run their course like common grass—aye, even the coarse grass used for heating ovens.

<sup>8</sup>*Be not lifted up.*—There are several meanings given to these words. Some say :—do not be astrologers, do not be too highly educated, do not do the grand. The being vain of one's gifts or position seems the literal and natural meaning.

<sup>9</sup>*Nations of the world.*—Elsewhere we have "the Gentiles," but S. Luke was not a Jew, but a Gentile.

<sup>10</sup>*And His justice.*—This is the way to reach His kingdom.

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Solicitude :

- 1st. Takes away peace of mind.
- 2nd. Makes one seek too many means.
- 3rd. Makes him nervous in managing.

Indifference :

- 1st. May be carried too far.
  - 2nd. It ought to be about results.
  - 3rd. Also about rewards—but not about means to the end.
- 

32. "Nolite timere, pusillus grex, quia complacuit Patri vestro dare vobis regnum.

33. "Vendite quæ possidetis, et date eleemosynam. Facite vobis sacculos qui non veterascunt, thesaurum non deficientem in cœlis, quod fur non appropriat neque tinea corrumpit.

34. "Ubi enim thesaurus vester est, ibi et cor vestrum erit.

35. "Sint lumbi vestri præcincti, et lucernæ ardentes in manibus vestris;

32. Fear not, <sup>1</sup>little flock, for it hath pleased your Father to give you a <sup>2</sup>kingdom.

33. Sell what you possess, and give alms. Make to yourselves <sup>3</sup>bags which grow not old, a <sup>4</sup>treasure in heaven which faileth not, where the thief approacheth not, nor the moth corrupteth.

34. For where your treasure is, there will your heart be also.

35. Let your loins be girded, and lamps burning <sup>5</sup>in your hands,



36. "Et vos similes hominibus expectantibus dominum suum quandò revertatur à nuptiis, ut, cùm venerit et pulsaverit, confestim aperiant ei.

37. "Beati servi illi quos, cùm venerit dominus, invenerit vigilantes! Amen dico vobis quod præcinget se, et faciet illos discumbere, et transiens ministrabit illis.

38. "Et si venerit in secundâ vigiliâ, et si in tertiâ vigiliâ, venerit, et ita invenerit, beati sunt servi illi.

39. "Hoc autem scitote, quoniam, si sciret paterfamiliâs quâ horâ fur veniret, vigilaret utiquè, et non sineret perfodi domum suam.

40. "Et vos estote parati, quia quâ horâ non putatis Filius Hominis veniet."

36. And you yourselves like to men who wait for their lord, when he shall return from the wedding: that when he cometh, and knocketh, they may open to him <sup>4</sup>immediately.

37. Blessed are those servants, whom the lord, when he cometh, shall find watching. Amen I say to you, that he will <sup>7</sup>gird himself, and make them sit down to meat, and, passing, will minister to them.

38. And if he shall come in the <sup>8</sup>second watch, or if he shall come in the third watch, and find them so, blessed are those servants.

39. But this know ye, that if a master of a family did know at what hour the <sup>9</sup>thief would come, he would surely watch, and would not suffer his house to be broke open.

40. Be you also ready: for at what hour you think not <sup>10</sup>the Son of man will come.

This portion of Our Lord's discourse was delivered in the prophetic style of parallelisms, as is clear from the context. He insists upon vigilance in His service. His simile is founded upon Oriental customs so well known by His auditory. It represents a young man who has gone to marry a wife; to do the most joyful thing of his life. He is apt to be late in coming to his own house after his espousals, but the servants keep on the watch for him. They are arrayed as slaves at work are in the East. Their cinctures are high up and tightly clasped, to leave their legs freer for quick motion. They have the torches or lamps in their hands ready to run before their master, and show him the way. He is so pleased at this that he actually makes them sit down to the banquet they have prepared, and attends them him-

self. If he finds them watching at midnight or three o'clock in the morning he is still more pleased.

<sup>1</sup>*Little flock*.—Because of their fewness in numbers, meanness of extraction, or lowliness of spirit.

<sup>2</sup>*Kingdom*.—The Father has prepared a great reward for those who thus serve Him.

<sup>3</sup>*Bags*.—Purses for money which will not be worn to holes.

<sup>4</sup>*Treasure*.—Make it safe by sending it on to where no thief or moth can get at it—to heaven, through the poor.

<sup>5</sup>*In your hands*.—This is not in the Greek, nor is it quite needed in the parable. Still it shows a greater readiness and vigilance.

<sup>6</sup>*Immediately*.—Not to have to go and light the lamp then.

<sup>7</sup>*Gird himself*.—Our Lord did so literally at the *Last Supper*. He shall look after the enjoyment of His faithful servants in Paradise.

<sup>8</sup>*Second . . . . third watch*.—There is no mention of the *first* or *fourth*, as bridegrooms would come home neither so soon or so late.

<sup>9</sup>*Thief*.—The parable changes here. Be vigilant for the coming of your friend the bridegroom. Be also vigilant for the thief or the robber. We must be ready for Our Lord, and watchful against the devil.

<sup>10</sup>*The Son of Man*.—The summons of death. Unless we be doubly armed it will be sad. Our Lord may be turned into an enemy if we are not prepared.

Lowliness here :

- 1st. Secures humility.
- 2nd. Avoids the glare of admiration.
- 3rd. Secures glory hereafter.

Vigilance consists :

- 1st. In being chaste and free from sin.
- 2nd. In having our debts paid by penance.
- 3rd. In longing for His coming.

Fervour :

- 1st. Is safe in the beginning of a religious life.
- 2nd. Is apt to get cool in the second and third stage.
- 3rd. If it lasts through these it is sure in the fourth.

The thief may be :

- 1st. Our own misguided passions.
- 2nd. Our very companions and friends.
- 3rd. Our enemies, natural and preternatural.

41. Ait autem ei Petrus :  
" Domine, ad nos dicis hanc  
parabolam, an et ad omnes ? "

42. Dixit autem Dominus :  
" Quis, putas, est fidelis dispen-  
sator et prudens, quem consti-  
tuit dominus suprà familiam  
suam ut det illis, in tempore,  
tritici mensuram ? "

43. " Beatus ille servus quem,  
cùm venerit dominus, invenerit  
ità facientem ! "

44. " Verè dico vobis quoniam  
suprà omnia quæ possidet con-  
stituēt illum. "

45. " Quòd si dixerit servus  
ille in corde suo : Moram facit  
dominus meus venire ; et cœpe-  
rit percutere servos et ancillas,  
et edere, et bibere et inebriari, "

46. " Veniet dominus servi illius  
in die quâ non sperat, et horâ  
quâ nescit, et dividet eum, par-  
temque ejus cum infidelibus  
ponet. "

47. " Ille autem servus qui  
cognovit voluntatem domini sui,  
et non pręparavit, et non fecit  
secundùm voluntatem ejus, va-  
pulabit multis ; "

48. " Qui autem non cogno-  
vit, et fecit digna plagis, vapo-  
rabit paucis. Omni autem cui  
multum datum est, multum  
quæretur ab eo, et cui commen-  
daverunt multum, plùs petent  
ab eo. "

41. And Peter said to him :  
Lord, dost thou speak this  
parable <sup>1</sup>to us, or likewise to all ?

42. And the Lord said : Who  
(thinkest thou) is the faithful  
and wise <sup>2</sup>steward, whom his  
lord setteth over his family, to  
give them their measure of  
wheat in due season.

43. Blessed is that servant,  
whom, when his <sup>3</sup>lord shall  
come, he shall find so doing.

44. Verily I say to you, he  
will <sup>4</sup>set him over all that he  
possesseth.

45. But if that servant shall  
say in his heart : My lord is  
long a-coming ; and shall begin  
to <sup>5</sup>strike the men-servants and  
maid-servants, and to eat and  
to drink, and be drunk :

46. The lord of that servant  
will come in a day that he  
expecteth not, and at an hour  
that he knoweth not, and shall  
<sup>6</sup>separate him, and shall appoint  
him his portion with <sup>7</sup>unbelievers.

47. And that servant <sup>8</sup>who  
knew the will of his lord, and  
hath not prepared, and did not  
according to his will, shall be  
beaten with many stripes.

48. But he that <sup>9</sup>knew not,  
and did things worthy of stripes,  
shall be beaten with few stripes.  
And unto whomsoever <sup>10</sup>much  
is given, of him much shall be  
required : and to whom they  
have committed much, of him  
they will demand the more.

This incident is very significant. Peter interrupts Our Lord to ask Him if what He was saying regarded *them* specially, or everybody. Our Lord seems not to answer, but delivers a beautiful lecture for all those who have spiritual jurisdiction; and, thus gives the very thing that was sought for.

Irishmen are accused of answering one question by asking another, and explaining difficulties by a story or parable. They seem to have followed the example of Our Lord.

Our Lord gives here the duties and the defects of a steward or superior, or one charged with the care of souls. He shall—if found unfaithful—be cast aside. If he be partially ignorant, his punishment will not be so great. A talented lazy man shall be beaten very much. The words of S. Pius V. when elected Pope are very significant. He said, when recovering from a faint: "When I was a Religious of the Order of S. Dominic, I had some firm hope of my salvation—when I was made bishop, I had some fears about it—now, that I am Pope, I almost despair." A'Lapide quotes this as a contemporary.

<sup>1</sup>*To us, or likewise to all?*—Our Lord gave private and public exhortations and suited his discourse to the quality of His audience. The evangelical counsels were not for all, but for such as were called to embrace them.

<sup>2</sup>*Steward.*—One was appointed in large households, to give out the proper dole of food at stated times to the servants. He was something like a butler in our well-regulated households.

<sup>3</sup>*Lord shall come.*—This master may be away, and when he comes home looks into the state of his household. A good deal depends upon the judgment he forms of the butler.

<sup>4</sup>*Set him over all.*—Promotion in the secular or ecclesiastical order is earned (or ought to be) by fidelity in a minor capacity.

<sup>5</sup>*Strike.*—This is the abuse of the minor capacity, which has to be punished at once. No promotion here.

<sup>6</sup>*Separate him.*—This is a figure taken from the custom then in vogue, of relegating a tyrannical steward to the condemned portion of the slaves.

<sup>7</sup>*Unbelievers.*—It means unfaithful; but in a supernatural sense may be taken as it is translated. Abuse of authority.

<sup>8</sup>*Who knew.*—He shall be severely punished.

<sup>9</sup>*Knew not.*—The ignorant superior put into a place beyond his deserts, will be punished less than his better-informed fellow.

<sup>10</sup>*Much is given.*—Nothing seems so prominent in the locutions of Our Lord, as the punishment in store for those who do not use the gifts or talents He has bestowed upon them in His service.

## Superiors :

1st. Should be just to all their subjects.

2nd. Should not be harsh to any.

3rd. Should be prepared for the visitation of the Lord.

## Punishments of superiors :

1st. S. Chrysostom, *miror si aliquis rectorum potest salvari.*

2nd. The punishments are gradual.

3rd. Sometimes they are a separation from all—damnation.

49. "Ignem veni mittere in terram : et quid volo nisi ut accendantur ?

50. "Baptismo autem habeo baptizari : et quomodo coarctor usquedum perficiatur ?

51. "Putai s quia pacem veni dare in terram ? Non, dico vobis, sed separationem.

52. "Erunt enim, ex hoc, quinque in domo una divisi, tres in duos, et duo in tres.

53. "Dividentur pater in filium, et filius in patrem suum ; mater in filiam, et filia in matrem ; socrus in nurum suam, et nurus in socrum suam."

54. Dicebat autem et ad turbas : "Cum videritis nubem orientem ab occasu, statim dicitis *Nimbus venit*, et ita fit ;

55. "Et cum austrum flantem, dicitis quia aestus erit, et fit :

49. I am come to send fire on the earth, and what will I but that it be kindled ?

50. And I have a baptism, wherewith I am to be baptized : and how am I straitened until it be accomplished ?

51. Think ye that I am come to give peace on earth ? I tell you no, but separation :

52. For there shall be from henceforth five in one house divided : three against two, and two against three

53. Shall be divided : the father against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54. And he said also to the multitudes : When you see a cloud rising out of the west, presently you say : A shower is coming : and so it happeneth :

55. And when ye see the south wind blow, you say : There will be heat : and it cometh to pass.

56. "Hypocritæ, faciem cœli et terræ nôstis probare : hoc autem tempus quomodò non probatis ?

57. "Quid autem et à vobis ipsis non judicatis quod justum est ?

58. "Cum autem vadis cum adversario tuo ad principem, in viâ da operam liberari ab illo, ne fortè trahat te ad judicem, et judex tradat te exactori, et exactor mittat te in carcerem.

59. "Dico tibi, non exies indè donec etiam novissimum minutum reddas."

56. You hypocrites, you know how to discern the face of the heavens, and of the earth ; but how is it that you do not discern <sup>9</sup>this time.

57. And why even of yourselves do you not judge that which is just ?

58. And when thou goest with thy <sup>10</sup>adversary to the prince, whilst thou art in the way, endeavour to be delivered from him : lest perhaps he draw thee to the judge, and the judge deliver thee to the exactor, and the exactor cast thee into prison.

59. I say to thee, thou shalt not go out thence until thou payest the very last <sup>11</sup>mite.

Our Lord's Divinity begins this extract. *I am come to this earth* to send fire on it. A great question arises as to what this fire means. Commentators are divided ; some saying it is fighting, and some zeal. The former opinion is borne out by the context, and the latter by the circumstances. If we make a *medius terminus*, and explain the matter this way, perhaps we can understand the sense. "I came to send a new spirit ; I came to conquer the world, and set fire to all the idolatries and vices I find in it ; I came to burn out all that is wrong and wicked. This will cause rows and dissensions, this will breed contentions even in families ; but peace on earth and hereafter cannot be procured without this ordeal. I have done my share, and those who do the same must go through a severe process. I long for mine to set them an example, and I expect my faithful followers to long for their trials as I do." This seems a fair paraphrase of Our Lord's words, and gives us a key to the solution of very many difficulties.

<sup>1</sup>*Fire*.—Fire spreads of itself, and does not die till it consumes everything combustible. This is the nature of zeal.

<sup>2</sup>*That it be kindled*.—The Latin and the Greek differ here. Venerable Bede reconciles them. The Latin says what will *but that it be* ; the Greek, *what will I since it is*. The Apostles see that the fire is blazing, and Our

Lord's work is done. He is to be the first victim of the enmity of those to be destroyed ; they are to follow. This is very fine.

<sup>3</sup>*Baptised*.—This is the same sentiment. He longs for the fire of persecution which is to burn Him out, until he rise again and show how this fire works.

<sup>4</sup>*Separation*.—This is the same as contention or strife. *Occasionaliter*, as theologians say.

<sup>5</sup>*Five in one house*.—Father, mother, son, daughter, and daughter-in-law.

<sup>6</sup>*Divided*.—The Greek here is very peculiar. All the family fight in the *dative* case, except the mother and daughter-in-law. They fight in the *accusative*. Women generally do. In the Vatican text *all* the women fight in the *accusative*.

<sup>7</sup>*The west*.—The Mediterranean was on the west.

<sup>8</sup>*South wind*.—From the deserts of Arabia. What the Italians call a *scirocco*.

<sup>9</sup>*This time*.—The Pharisees saw the time and saw His coming very well, but tried to argue themselves out of the conviction, which facts brought, by relying upon their faded sense of justice.

<sup>10</sup>*Adversary*.—Going to court, people ought to settle and save the lawyers' fees and the judge's sentence. Do penance in time.

<sup>11</sup>*Mite*.—The smallest coin that ever was coined. Such is the justice of God in purgatory.

Zeal for God's glory causes disturbances.

1st. It awakes the languid and makes them move.

2nd. It brings out vocations and conversions.

3rd. It brings persecutions and martyrs' crowns.

This was true of Our Lord, but :

1st. The people around could not see it.

2nd. The storm was gathering around Him.

3rd. He was to perish in the storm.

4th. Longed for it, and was going to Jerusalem for it at the time.

## CHAPTER XIII.

*The necessity of penance. The barren fig-tree. The cure of the infirm woman, &c.*

1. Aderant autem quidam, ipso in tempore, nuntiantes illi de Galilæis quorum sanguinem Pilatus miscuit cum sacrificiis eorum.

2. Et respondens dixit illis: "Putatis quòd hi Galilæi, præ omnibus Galilæis, peccatores fuerint quia talia passi sunt?"

3. "Non, dico vobis; sed, nisi poenitentiam habueritis, omnes similiter peribitis.

4. "Sicut illi decemet-octo suprà quos cecidit turris in Siloe et occidit eos, putatis quia et ipsi debitores fuerint præter omnes homines habitantes in Jerusalem?"

5. "Non, dico vobis; sed, si poenitentiam non egeritis, omnes similiter peribitis."

6. Dicebat autem et hanc similitudinem:—"Arborem fici habebat quidam plantatam in vineâ suâ: et venit quærens fructum in illâ et non invenit.

7. "Dixit autem ad cultorem vineæ: Ecce anni tres sunt ex quo venio quærens fructum in ficulneâ hâc, et non invenio: succide ergò illam; ut quid etiam terram occupat?"

1. And there were present at that very time some that told him of the <sup>1</sup>Galileans, whose blood Pilate had mingled with their sacrifices.

2. And he, answering, said to them: Think you that these Galileans were sinners <sup>2</sup>above all the men of Galilee, because they suffered such things?

3. I say to you, No: but <sup>3</sup>unless you do penance, you shall all likewise perish.

4. Or those <sup>4</sup>eighteen upon whom the tower fell in Siloe, and slew them: think you that they also were <sup>5</sup>debtors above all the men that dwell in Jerusalem?

5. I tell you: No: but unless you do penance, you shall all likewise <sup>6</sup>perish.

6. He spoke also this parable: A certain man had a <sup>7</sup>fig-tree planted in his vineyard, and he came seeking fruit on it, and found none.

7. And he said to the tiller of the vineyard: Behold, these <sup>8</sup>three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore; why doth it <sup>9</sup>take up the ground?



8. "At ille respondens dicit illi: Domine, dimitte illam et hoc anno, usquedum fodiam circa illam et mittam stercora:

9. "Et siquidem fecerit fructum; sin autem, in futurum succides eam."

8. But he, answering, said to him: Lord, let it alone this year also, until I <sup>10</sup>dig about it, and dung it:

9. And if happily it bear fruit: but if not, then after that <sup>11</sup>thou shalt cut it down.

The Jews thought that bodily infirmities and misfortunes were the effects of sin. Sometimes they are, and sometimes they are not. The Book of Job combats the notion, and Our Lord does so here. There is a difference, however, between the two. Job defends himself against his troublesome friends, and Our Lord exhorts His hearers to penance. He shows how heavily the hand of God can fall upon people, and how the sight of such visitations ought to move others to prepare for death. The falling of this hand is shown to happen only after every chance of doing good has been tried. The parable of the fig-tree explains how justice never visits us until mercy has been tried abundantly.

The Jewish nation was not cut down till patriarchs, lawgivers, prophets, and the Redeemer Himself had tried to keep off the hand of justice. When the doom came, people saw the truth.

<sup>1</sup>*Galileans*.—There is a diversity of opinion to this incident. Enough for the context that Galileans were killed by Pilate (possibly followers of Judas Galileus) at the time of sacrifice.

<sup>2</sup>*Above all*.—Our Lord allows them to be sinners, but He hints that there were greater sinners untouched still.

<sup>3</sup>*Unless you do penance*.—A greater punishment is in wait for you, my hearers, unless you do penance.

<sup>4</sup>*Eighteen*.—An accident which had occurred about the time, just like one of those railway accidents or explosions in collieries which we hear of every day.

<sup>5</sup>*Debtors*.—This is a Hebrew expression for sinners, and used in S. Matthew's version of the Lord's Prayer in that sense.

<sup>6</sup>*Perish*.—The same conclusion again repeated.

<sup>7</sup>*Fig-tree . . . in a vineyard*.—This is a common thing in vine-growing countries.

<sup>8</sup>*Three years*.—These *three years* are variously explained. Some say, the three epochs of Judaism; the three periods of man's life; the three ages of the world; the three years of Our Lord's mission. The simple

meaning seems to be this: In three years a fig-tree ought to bear. This tree was allowed to grow three years beyond that. Its bearing was hopeless, yet the *tiller* begged another year, which seems to have been granted. Sinners are allowed to live beyond their allotted time in hopes that they may do penance. This seems the simple drift of the parable.

<sup>9</sup>*Take up the ground.*—It took the sap from its neighbour vines.

<sup>10</sup>*Dig about it and dung it.*—He did everything he could for it.

<sup>11</sup>*Thou shalt.*—Not *I shall*. Jesus is merciful still.

#### Misfortunes.

1st. We should not be like Job's friends.

2nd. Leave the unfortunate alone, or comfort them.

3rd. Perhaps we deserve worse ourselves, and that God strikes them to save them.

#### Forbearance.

1st. See God's forbearance with sinners.

2nd. We should not be quick to punish.

3rd. Learn, ruler, what to pass over.

10. Erat autem docens in synagogâ eorum sabbatis :

11. Et ecce mulier quæ habebat spiritum infirmitatis annis decem-et-octo, et erat inclinata, nec omninò poterat sursùm respicere.

12. Quam cùm videret JESUS, vocavit eam ad se et ait illi : " Mulier, dimissa es ab infirmitate tuâ."

13. Et imposuit illi manus, et confestim erecta est, et gloriificabat DEUM.

14. Respondens autem archisynagogus, indignans quia sabbato curâset JESUS, dicebat turbæ : " Sex dies sunt in qui-

10. And he was teaching <sup>1</sup>in their synagogue on the sabbath.

11. And behold, there was a woman who had a <sup>2</sup>spirit of infirmity eighteen years : and she was bent down, and could not <sup>3</sup>look upwards at all.

12. And when Jesus saw her, he called her to him, and said to her : "Woman, thou art delivered from thy infirmity.

13. And he laid his hands upon her, and immediately she was <sup>5</sup>made straight, and glorified God.

14. And the ruler of the synagogue, being angry that Jesus had healed on the sabbath, answering, said <sup>6</sup>to the

bus oportet operari: in his ergo venite et curamini, et non in die sabbati."

15. Respondens autem ad illum Dominus, dixit: "Hypocritæ, unusquisque vestrum sabbato non solvit bovem suum aut asinum à præsepio, et ducit adquare?"

16. "Hanc autem filiam Abrahæ, quam alligavit Satanas ecce decem-et-octo annis, non oportuit solvi à vinculo isto die sabbati?"

17. Et cùm hæc diceret, erubescabant omnes adversarii ejus, et omnis populus gaudebat in universis quæ gloriosè fiebant ab eo.

multitude: There are six days wherein you ought to work: in them therefore come, and be healed, and not on the sabbath day.

15. And the Lord, answering him, said: Ye 'hypocrites, doth not every one of you on the sabbath day <sup>9</sup>loose his ox or his ass from the manger, and lead them to water?

16. And ought not this daughter of Abraham, whom <sup>8</sup>Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17. And when he said these things, all his adversaries were <sup>10</sup>ashamed: and all the people rejoiced for all the things that were gloriously done by him.

We can observe from the circumstances of this miracle that the rulers of the synagogue hated Our Lord, and the wonders which He performed; but, at the same time, invited Him to preach and instruct the people on the Sabbath.

There is no excuse for his anger here. If the people came in cartloads and blocked up the passages and the doors he might be a little angry. Nothing of the kind. The poor woman did not ask Our Lord. He called her—and this is the first instance we have of His doing a cure without being requested—and performed the gratifying and splendid cure before all the people.

How *gloriously* as the people said did He vindicate His proceeding, and shut the mouths of sabbatarians. It is a pity that talking on the Sabbath is not condemned by them.

<sup>1</sup>*In their synagogue.*—In Judea He taught in their synagogues just as He did in Galilee.

<sup>2</sup>*Spirit of infirmity.*—This is an Hebraism for *she was made infirm by an evil spirit*, as verse 16 shows.

<sup>3</sup>*Look upwards at all.*—S. Luke is very particular in describing infirmities, because he was a medical man.

<sup>4</sup>*Woman*.—This was a term of respect and tenderness in the language Our Lord spoke.

<sup>5</sup>*Made straight*.—What a surprise it must have been both to herself and the bystanders !

<sup>6</sup>*To the multitude*.—The ruler did not dare to address Our Lord ; but thought to give Him a lecture by speaking at large. This is the way of pomposity and pharisaism.

<sup>7</sup>*Hypocrites*.—Some versions have the singular ; but it is likely Our Lord would address the leaders all, as He knew their interiors. They pretended it was zeal for the law which moved them against Him, whereas it was sheer low envy and spite.

<sup>8</sup>*Loose his ox*.—The Talmud permits you to take the beast to water, but not to bring water to the beast.

<sup>9</sup>*Satan bound*.—Here we see the cause of her infirmity.

<sup>10</sup>*Ashamed*.—They were so completely put to shame that even their effrontery must give way before the applause of the people.

Granting favours.

1st. If you see there is need.

2nd. Wait not to be asked.

3rd. *Qui cito dat bis dat.*

Hypocrites persecute :

1st. Under the cloak of zeal.

2nd. With a fuss of sanctity.

3rd. Through real malice.

18. Dicebat ergo : " Cui simile est regnum DEI, et cui simile æstimabo illud ?

19. " Simile est grano sinapis quod acceptum homo misit in hortum suum : et crevit, et factum est in arborem magnam, et volucres cœli requieverunt in ramis ejus."

20. Et iterum dixit : " Cui simile æstimabo regnum DEI ?

21. " Simile est fermento quod acceptum mulier abscondit in farinæ sata tria, donec fermentaretur totum."

22. Et ibat, per civitates et castella docens, et iter faciens in Jerusalem.

18. He said therefore : " To what is the kingdom of God like, and whereunto shall I <sup>1</sup>resemble it ?

19. It is like to a grain of mustard-seed, which a man took and cast into his <sup>2</sup>garden, and it grew, and became a great tree, and <sup>4</sup>the birds of the air rested in the branches thereof.

20. And again he said: Whereunto shall I <sup>1</sup>esteem the kingdom of God to be like ?

21. It is like to <sup>1</sup>leaven, which a woman took and hid in three measures of meal, till <sup>7</sup>the whole was leavened.

22. And he went through the cities and towns, teaching, and <sup>6</sup>making his journey to Jerusalem.

Those commentators who imagine that Our Lord spoke His sententious aphorisms or parables *only once*, are sorely tried to make them fit in places for which they were not intended. There is nothing gained by distorting the writings of the Evangelists.

Here is an instance : The people are applauding Our Lord, and the pharisees are humbled. He has a few of His followers around Him, and He repeats His two great similitudes once—perhaps for the 150th time—more. By these two similitudes He gives the body and soul of His future Church, which is now but a grain of seed, and which has to be buried at His death. The similitudes are impressed upon His disciples' minds.

*The Body* of the Church is a grand tree growing on one spot, the centre of unity, and spreading its branches over the whole earth.

*The Soul* of the Church is her power of assimilating everything good in culture and learning, art and science, to herself, and thus leavening everything which the human mind can give birth to.

<sup>1</sup>*To what is the Kingdom of God like?*—The Kingdom of God is the Church which He is now establishing, or for which He is rather preparing the way.

<sup>2</sup>*Resemble it.*—The parallelism is here, and we think Our Lord's discourses very often ran in the prophetic mould—still, being His words, one does not like to give them in any way except in their simplicity.

<sup>3</sup>*Garden.*—This is special in S. Luke. It shows a spot which was specially cultivated, as the centre of unity is.

<sup>4</sup>*The birds of the air.*—All those which fly from place to place, which migrate, and build nests—a fine figure of the world.

<sup>5</sup>*Esteem.*—This is raising the question to the value He puts upon it.

<sup>6</sup>*Leaven.*—The woman and the hiding are ornaments; but they fitly depict the weakness and meanness in which the Church began to beautify the learning and culture of the world.

<sup>7</sup>*The whole.*—This process will not stop till the whole world is converted.

<sup>8</sup>*Making His journey.*—This journey took a long time, as He sojourned and taught in each hamlet He came to.

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## The Body of the Church :

- 1st. Is in all nations.
- 2nd. Speaks all languages.
- 3rd. Teaches the same doctrines.

## The Soul of the Church :

- 1st. Makes no distinction of persons.
- 2nd. Gives and preserves grace in all.
- 3rd. Glorifies *all arts* by using them in her ritual, etc.

23. Ait autem illi quidam :  
 "Domine, si pauci sunt qui  
 salvantur?" Ipse autem dixit  
 ad illos :

24. "Contendite intrare per  
 angustam portam, quia multi,  
 dico vobis, quærent intrare, et  
 non poterunt.

25. "Cum autem intraverit  
 paterfamiliâs et clauserit ostium,  
 incipietis foris stare et pulsare  
 ostium, dicentes : *Domine, aperi  
 nobis.* Et respondens dicet  
 vobis : *Nescio vos undè sitis.*

26. "Tunc incipietis dicere :  
*Manducavimus coram te et  
 bibimus, et in plateis nostris  
 docuisti.*

27. "Et dicet vobis : *Nescio  
 vos undè sitis : discedite à me,  
 omnes operarii iniquitatis.*

28. "Ibi erit fletus et stridor  
 dentium, cum videritis Abraham  
 et Isaac et Jacob, et omnes pro-  
 phetas, in regno DEI, vos autem  
 expelli foràs.

23. And a certain man said  
 to him : Lord, 'are they few  
 that are saved ? But he said 'to  
 them :

24. Strive to enter by the  
 narrow gate : for many, I say  
 to you, 'shall seek to enter, and  
 shall not be able.

25. But when the master of  
 the house shall be gone in, and  
 shall shut the door, you shall  
 begin to 'stand without, and  
 knock at the door, saying : Lord,  
 open to us : and he, answering,  
 shall say to you : I know you  
 not whence you are :

26. Then you shall begin to  
 say : 'We have eaten and drunk  
 in thy presence, and thou hast  
 taught in our streets.

27. And he shall say to you :  
 I know you not whence you  
 are : depart from me, all ye  
 'workers of iniquity.

28. There shall be weeping  
 and gnashing of teeth, when  
 you shall see Abraham, and  
 Isaac, and Jacob, and all the  
 prophets in the kingdom of  
 God, and you yourselves 'thrust  
 out.

29. "Et venient ab oriente et occidente, et aquilone et austro, et accumbent in regno DEI :

30. "Et ecce sunt novissimi qui erunt primi, et sunt primi qui erunt novissimi."

29. And there shall come from the east, and the west, and the north, and the south, and shall sit down in the kingdom of God.

30. And, behold, they are last who shall be first, and they are first who shall be last.

Our Lord branches off from a foolish question put to Him by one of His hearers, to the terrible day when the truth will be found out.

He lays down the fact that the door is narrow, and that, therefore, we should try to crush our way through it, because violence beareth it away. He then points out the loiterers—the presumptuous, who trusted in their belonging to His special servants—the Jews, rejected because of their hardness of heart.

The picture of the Banquet inside, and the cold, dark, rainy night outside. The unfortunate excluded ones seeing the enjoyment, and they themselves perishing of cold and hunger. No chance of a change. This is a graphic picture of hell.

<sup>1</sup>*Are they few?*—This question has been asked, and answered in the affirmative many times. The proportions shall be known, only when the last Judgment takes place, between the lost and the saved.

<sup>2</sup>*To them.*—Our Lord directs His answer, not to the inquisitive man, but rather to His whole audience.

<sup>3</sup>*Shall seek.*—Many seek to enter, but do not employ the means with the requisite earnestness.

<sup>4</sup>*Stand without.*—This is a similitude given before on various occasions, more especially when He spoke the parable of the Ten Virgins.

<sup>5</sup>*We have eaten and drunk.*—This is the expression of those to whom He often alluded, who feel sure of their salvation because He gave them so many graces, which they abused.

<sup>6</sup>*Workers of iniquity.*—This was said by the Psalmist, and is the cause of the rejection of all—no matter how strong their faith.

<sup>7</sup>*Thrust out.*—See people who passed for holy, in this world, sent to hell, and those who passed for sinners sent to heaven !

<sup>8</sup>*East and the West, etc.*—This is the calling of the Gentiles.

<sup>9</sup>*Last shall be first.*—This aphorism is taken in a great many senses ; but it shows the uncertainty of our future beyond the tomb.

## Earnestness.

1st. In striving to enter the Church.

2nd. In observing its rules.

3rd. In every action of life.

## Presumption.

1st. Because you are a Catholic.

2nd. Because you belong to an Order.

3rd. Because you are an Ecclesiastic.

31. In ipsâ die, accesserunt quidam pharisæorum, dicentes illi: "Exi et vade hinc, quia Herodes vult te occidere."

32. Et ait illis: "Ite et dicite vulpi illi: Ecce ejicio dæmonia, et sanitates perficio hodiè et cràs, et tertiâ die consummor:

33. "Verumtamen, oportet me hodiè, et cràs et sequenti die, ambulare, quia non capit prophetam perire extrâ Jerusalem.

34. Jersusalem, Jerusalem, quæ occidis prophetas et lapidas eos qui mittuntur ad te, quotiès volui congregare filios tuos, quemadmodùm avis nidum suum sub pennis, et noluisti!

35. "Ecce relinquetur vobis domus vestra deserta. Dico autem vobis quia non videbitis me, donec veniat cùm dicetis: *Benedictus qui venit in nomine Domini.*"

31. The same day there came <sup>1</sup>some of the Pharisees, saying to him: <sup>2</sup>Depart, and get thee hence: for Herod hath a mind <sup>3</sup>to kill thee.

32. And he said to them: Go, and tell <sup>4</sup>that fox: Behold, I cast out devils, and do cures <sup>5</sup>to-day and to-morrow, and the third day I am consummated.

33. Nevertheless I must <sup>6</sup>walk to-day, and to-morrow, and the day following: because <sup>7</sup>it cannot be that a prophet perish out of Jerusalem.

34. Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, <sup>8</sup>how often would I have gathered thy children, as the bird doth her brood under her wings, and thou wouldst not!

35. Behold, your house shall be left to you <sup>9</sup>desolate. And I say to you, that you shall not see me <sup>10</sup>till the time come when you shall say; Blessed is he that cometh in the name of the Lord.

This is another of S. Luke's episodes, and they teach well.



The Pharisees and the Herodians seem to be in a league. Jesus taught so well, cured so many, brought such a number of people about him and did so much good that He must be got rid of somehow or other, and sent out of their territory. They hit upon a plan and a vulpine one. Herod was tetrarch of Galilee, and *Peræa* (where our Lord very likely was at the time, and where John was beheaded), was also under his jurisdiction. Now we know that Herod had no ill-will against Our Lord. He was one of those loose characters, who was incapable of anything except intrigues with women.

We are of opinion that the Pharisees invented the whole threat to try and frighten our Lord, and that *the fox* was the man that hatched the plot (a reading the Greek bears out) rather than Herod himself who had scarcely cleverness enough to be styled a fox.

<sup>1</sup>*Some.*—This would seem to be the deputy of him who hatched the *ruse*.

<sup>2</sup>*Depart.*—He appears to be extremely interested in Our Lord's safety and urges His immediate departure.

<sup>3</sup>*To kill thee.*—There is no evidence of this in Herod's words or conduct. Even at the Passion, he was satisfied with putting a fool's garment on Our Lord. He was a voluptuous man and wanted some new amusement whilst out of his harem.

<sup>4</sup>*That fox.*—In our opinion this means, the man that sent you on this message, rather than Herod.

<sup>5</sup>*To-day, to-morrow and the third day.*—This is a beautiful Hebraism, very common with the patriarchs and prophets, when the definite is put for the indefinite.

<sup>6</sup>*Walk.*—My road is straight before me and no man can divert me from it.

<sup>7</sup>*It cannot be.*—This is a very severe censure on Jerusalem; prophets perished elsewhere, but the majority were done to death in the now doomed city.

<sup>8</sup>*How often.*—This plaint of Our Lord is beyond comment.

<sup>9</sup>*Desolate.*—Hear the words of a modern Jew, Dr. A. L. Frankl: "Here everything is dust. In every other part of the world when a city is razed it rises again from its ruins; but here, nothing grows, nothing flourishes; even if a fruit ripen here it would be bitter by the thought that Jerusalem is no more. There is no joy here amongst men; the mountains even look sulky." This was said to him lately by a Jew actually living in Jerusalem.

<sup>10</sup>*Till the time.*—Various interpretations are given of these words. We think they were verified in Passion Week.

**Trickery.**

**1st.** How vile it is in anyone !

**2nd.** Viler in men of position.

**3rd.** Vilest in priests.

**Vision of the Passion.**

**1st.** The people who prepared it.

**2nd.** The people who accomplished it.

**3rd.** Jerusalem where it occurred.

## CHAPTER XIV.

*Christ heals the dropsical man. The parable of the supper. The necessity of renouncing all to follow Christ.*

1. Et factum est, cū intra-  
ret JESUS in domum cujusdam  
principis pharisæorum, sabbato,  
manducare panem, et ipsi obser-  
vabant eum.

2. Et ecce homo quidam hy-  
dropicus erat ante illum.

3. Et respondens JESUS, dixit  
ad legisperitos et pharisæos, di-  
cens: "Si licet sabbato curare?"

4. At illi tacuerunt. Ipse verò  
apprehensum sanavit eum, ac  
dimisit.

5. Et respondens ad illos,  
dixit: "Cujus vestrum asinus  
aut bos in puteum cadet, et  
non continuò extrahet illum die  
sabbati?"

6. Et non poterant ad hæc  
respondere illi.

7. Dicebat autem et ad invi-  
tatos parabolam, intendens quo-  
modò primos accubitus eligerent,  
dicens ad illos:

8. "Cū invitatus fueris ad  
nuptias, non discumbas in primo  
loco, ne fortè honoratior te sit  
invitatus ab illo,

9. "Et veniens is qui te et  
illum vocavit, dicat tibi: *Da*

1. And it came to pass when  
Jesus went into the house of a  
certain <sup>1</sup>prince of the Pharisees  
on the sabbath day <sup>2</sup>to eat bread,  
and they were watching him:

2. And, <sup>3</sup>behold, there was a  
certain man before him that  
had the dropsy.

3. And Jesus, answering, spoke  
to the lawyers and Pharisees,  
saying: Is it lawful to heal on  
the sabbath day?

4. But <sup>4</sup>they held their peace.  
But he taking him, healed him,  
and sent him away.

5. And answering them, he  
said: Which of you whose ass  
or his ox shall fall into a pit,  
and will not immediately draw  
him out on the sabbath day?

6. And they could not answer  
him to these things.

7. And he spoke <sup>5</sup>a parable  
also to them that were invited  
marking how they chose the  
first seats at the table, saying  
to them.

8. When thou art invited to  
a <sup>6</sup>wedding, sit not down in the  
highest place, lest perhaps one  
more honourable than thou be  
invited by him:

9. And he who invited thee

*huic locum*; et tunc incipias cum rubore novissimum locum tenere.

10. "Sed, cùm vocatus fueris, vade, recumbe in novissimo loco, ut, cùm venerit qui te invitavit, dicat tibi: *Amice, ascende superius*. Tunc erit tibi gloria coràm simul discumbentibus :

11. "Quia omnis qui se exaltat humiliabitur, et qui se humiliat exaltabitur."

and him come and say to thee: Give place to this man; and then thou begin with blushing to take the lowest place.

10. But when thou art invited, go, sit down <sup>7</sup>in the lowest place: that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee.

11. Because every one that exalteth himself shall be humbled: and he that <sup>8</sup>humbleth himself shall be exalted.

This banquet seems to give a theme for instruction upon corporeal and mental turgidity. Dropsy is the medical name for the former disease, and pride is the usual name for the latter. Our Lord cured the dropsy by an act of His will, but parables, lectures and similitudes have been lost on the other; because patients are unwilling to take the prescriptions of spiritual physicians, or if they take them they take also antidotes.

Our Lord teaches politeness at all events.

<sup>1</sup>*Prince of the Pharisees*.—This was one of their leaders, and some old commentators think it was Nicodemus.

<sup>2</sup>*To eat bread*.—This was a general expression for dining or supping in a place.

<sup>3</sup>*Behold . . . a certain man*.—In the East the places of dining are not so closely preserved as they are with us. Anybody can walk in and look on, just as if the banquet-room were the bar of a publichouse. In this way, possibly, the dropsical man got in.

<sup>4</sup>*They held their peace*.—We are told in verse 1 that they were watching Him.

<sup>5</sup>*The parable* is not given, but its application is.

<sup>6</sup>*Wedding*.—This is a generic expression for all manner of entertainments.

<sup>7</sup>*In the lowest place*.—In all professions, apprentices and novices are like

servants, and have to undergo all sorts of hard ordeals. The same system holds good in society.

<sup>8</sup>*Humbleth himself*.—A noble mind never finds a difficulty in humbling itself, but a stupid one does.

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Spies, watching one :

1st. Are mean by occupation.

2nd. Are outwitted by honesty.

3rd. Are execrated even when successful.

Society.

1st. Politeness and waiting to be asked.

2nd. Rudeness and thrusting one's self forward.

3rd. Permitting one's self to be drawn out of obscurity.

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12. Dicebat autem et ei qui se invitaverat : "Cùm facis prandium aut cœnam, noli vocare amicos tuos, neque fratres tuos neque cognatos, neque vicinos divites, ne fortè te et ipsi reinvitent, et fiat tibi retributio.

13. "Sed, cùm facis convivium, voca pauperes, debiles, claudos et cæcos :

14. "Et beatus eris, quia non habent retribuere tibi : retribuetur enim tibi in resurrectione justorum."

15. Hæc cùm audisset quidam de simul discumbentibus, dixit illi : "Beatus qui manducabit panem in regno DEI."

16. At ipse dixit ei : "Homo

12. And he said to him also that had invited him : When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are <sup>1</sup>rich ; lest they also invite thee again, and a recompense be made to thee.

13. But when thou makest a feast, call the <sup>2</sup>poor, the feeble the lame, and the blind.

14. And thou shalt be blessed, because they have not wherewith to make thee recompense ; for recompense shall be made thee at the <sup>3</sup>resurrection of the just.

15. When one of them that sat at table with him had heard these things, he said to him, Blessed is he that shall eat <sup>4</sup>bread in the kingdom of God.

16. But he said to him : A

quidam fecit cœnam magnam, et vocavit multos.

17. "Et misit servum suum horâ cœnæ dicere invitatis ut venirent, quia jam parata sunt omnia.

18. "Et cœperunt simul omnes excusare. Primus dixit ei: Villam emi, et necesse habeo exire et videre illam: rogo te, habe me excusatum.

19. "Et alter dixit: Jugum boum emi quinque, et eo probare illa: rogo te, habe me excusatum.

20. "Et alius dixit: Uxorem duxi, et idem non possum venire.

21. "Et reversus servus, nuntiavit hæc domino suo. Tunc iratus paterfamiliæ dixit servo suo: Exi citò in plateas et vicos civitatis, et pauperes ac debiles, et cæcos et claudos, introduce huc.

22. "Et ait servus: Domine, factum est ut imperâsti, et adhuc locus est.

23. "Et ait dominus servo: Exi in vias et sepes, et compelle intrare, ut impleatur domus mea.

24. "Dico autem vobis quod nemo virorum illorum qui vocati sunt gustabit cœnam meam."

certain man made a great supper, and invited many.

17. And he sent his servant at supper time to say to them that were "invited, that they should come, for now all things are ready.

18. And they began all at once to make excuse. The first said to him: I have bought "a farm, and I must needs go out and see it: I pray thee, have me excused.

19. And another said: I have bought five 'yoke of oxen, and I go to try them: I pray thee, have me excused.

20. And another said: I have married "a wife, and therefore I cannot come.

21. And the servant, returning, told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the "city, and bring in hither the poor, and the feeble, and the blind, and the lame.

22. And the servant said: Lord, it is done as thou hast commanded, and yet "there is room.

23. And the lord said to the servant: Go out into the "highways and hedges, and compel them to come in, that my house may be filled.

24. But I say "to you, that none of those men that "were called shall taste my supper.

Charity seeking no recompense has already been recommended by Our Lord. He now brings a practical mode of putting His advice into execution. He gives a parable then of the angry master of the house who calls in everybody and forces them to eat the viands he had prepared for his friends.

There is a grand illustration here of the charity and mercy of God. He asks no recompense. He invites His own first. They make excuses, He invites the most unlikely, and He will fill the vacant seats before the end of the world.

<sup>1</sup>*Rich.*—This adjective is supposed by most commentators to qualify all the preceding nouns in the sentence, and not merely *neighbours*. There is a lecture here against fawning on those who have money.

<sup>2</sup>*Poor.*—This has been done literally by several. The allegorical Eastern style makes a thing look stronger than it is. The meaning here is : Think of the poor and wretched who are in need of food when you are enjoying yourself.

<sup>3</sup>*Resurrection.*—*Beatus qui intelliget super egenum et pauperem.*

<sup>4</sup>*Bread.*—This is the observation of one of the guests, some (Farrar, etc.) call it a platitude ; but most think it was meant in genuine goodness of soul.

<sup>5</sup>*Invited.*—They would seem to be gathered in an ante-chamber at the time. They rudely went away.

<sup>6</sup>*A farm.*—This man excuses himself pretty politely. *Devil.*

<sup>7</sup>*Yoke of oxen.*—This man is not so polite as the other. *World.*

<sup>8</sup>*A wife.*—This man is perfectly gruff. *Flesh.*

<sup>9</sup>*City.*—He sends the servant no further yet.

<sup>10</sup>*There is room.*—He could not find vocations enough in the city.

<sup>11</sup>*Highways and Hedges.*—He sends him now into the country.

<sup>12</sup>*To you.*—Some say this was personally addressed to those present for not having responded.

<sup>13</sup>*Were called.*—Those who lost their vocations by not attending to them.

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Jews called and refused :  
 1st. Essenians — lived like  
 solitaires.  
 2nd. Pharisees — minded busi-  
 ness.  
 3rd. Sadducees — lived for  
 their pleasures.

Vocations :

1st. From immediate friends.  
 2nd. From the citizens.  
 3rd. From everywhere.

Vocations to the priesthood :

1st. Given up, because one gets an inheritance.

2nd. Given up, because he likes to go to business.

3rd. Given up, because he wants to marry a wife.

Christianity offered :

1st. To the Jews.

2nd. To the Greeks and Romans.

3rd. To the whole world.

25. Ibant autem turbæ multæ cum eo. Et, conversus, dixit ad illos :

26. "Si quis venit ad me, et non odit patrem suum et matrem, et uxorem et filios, et fratres et sorores, adhuc autem et animam suam, non potest meus esse discipulus.

27. "Et qui non bajulat crucem suam, et venit post me, non potest meus esse discipulus.

28. "Quis enim ex vobis, volens turrim ædificare, non prius sedens computat sumptus qui necessarii sunt, si habeat ad perficiendum,

29. "Ne, posteaquàm posuerit fundamentum et non potuerit perficere, omnes qui vident incipiant illudere ei,

30. "Dicentes; Quia hic homo cœpit ædificare, et non potuit consummare !

31. "Aut quis rex, iturus committere bellum adversus alium regem, non sedens prius cogitat si possit, cum decem millibus, occurrere ei qui cum viginti millibus venit ad se ?

25. And there went <sup>1</sup>great multitudes with him : and turning, he said to them :

26. If any man come to me, and <sup>2</sup>hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his own <sup>3</sup>life also, he cannot be my disciple.

27. And whosoever doth not <sup>4</sup>carry his cross and come after me, cannot be my disciple.

28. For which of you, having a mind to build a tower, doth not first sit down and reckon the <sup>5</sup>charges that are necessary, whether he have wherewithal to finish *it* ?

29. Lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to <sup>6</sup>mock him,

30. Saying: This man began to build and was not able to finish.

31. Or what king, about to go to make war against another king, doth not first sit down and think, whether he be able with ten thousand to meet him that with <sup>7</sup>twenty thousand cometh against him ?



32. "Alioquin, adhuc illo longè agente, legationem mit-tens rogat ea quæ pacis sunt.

33. "Sic ergò omnis ex vobis qui non renuntiat omnibus quæ possidet non potest meus esse discipulus.

34. "Bonum est sal: si autem sal evanuerit, in quo condietur?

35. "Neque in terram neque in sterquilinum utile est, sed foràs mittetur. Qui habet aures audiendi audiat."

32. Or else, whilst the other is yet afar off, he sendeth an embassy, and desireth conditions of <sup>1</sup>peace.

33. So likewise every one of you that doth not <sup>2</sup>renounce all that he possesseth, cannot be my disciple.

34. Salt is good. But if the salt shall lose its savour, where-with shall <sup>3</sup>it be seasoned?

35. It is neither profitable for the land, nor for the dunghill, but shall be <sup>4</sup>cast out. He that hath ears to hear, let him hear.

We remarked that the verses preceding those we have here before us, referred chiefly to vocations—without excluding other matters—but these verses refer to religious vocations almost exclusively. The person who feels himself called to this state of life should, first of all, renounce every earthly tie, and consider them henceforth, as not existing. He must then look to his natural gifts of health, talents and acquirements to see if he be fit for that kind of life. He must then take the difficulties and temptations he may meet with into account, for he has to fight against terrible odds. Then he must remember that being called to be the *salt of the earth*, it will be a terrible thing if he lose his savour, or the virtues of his vocation. He is not fit then even for a dunghill.

<sup>1</sup>*Great multitudes*.—These evidently wanted to become disciples of Our Lord.

<sup>2</sup>*Hate*.—This means simply to love them less.

<sup>3</sup>*Life*.—This too must be postponed to the love of God.

<sup>4</sup>*Carry his cross*.—This is anticipating the day when He shall carry His, and is a figure of the difficulties we have to bear along with us during life.

<sup>5</sup>*Charges*.—He who enters religion must look before him, and see if he have all the requisites for that state.

<sup>6</sup>*Mock him*.—Generally speaking, lost vocations are laughed at by people who understand things. Those who fail say it was because of their health. Who believes that?

<sup>7</sup>*Twenty thousand*.—We must know that there are great odds against us.

<sup>8</sup>*Peace*.—This is an ornament, or else it means that we must prepare to have fine tactics and outwit our enemy or else give up the idea.

<sup>9</sup>*Renounce*.—This is the meaning of the hatred.

<sup>10</sup>*It*.—This is the commodity for which the salt was intended.

<sup>11</sup>*Cast out*.—This means out of religion, and perchance out of heaven.

Vocations to religion are :

- 1st. The apostolic spirit.
- 2nd. Great graces not to be despised.
- 3rd. The conditions must be weighed.
- 4th. Great courage is necessary.
- 5th. Everything to be left.
- 6th. The cross alone to be retained.

A vocation is lost :

- 1st. By not observing rules.
- 2nd. By letting some enemy in.
- 3rd. By tepidity.
- 4th. By losing our love for religion.
- 5th. By want of courage.
- 6th. By God's curse.

## CHAPTER XV.

*The parables of the lost sheep and of the prodigal son.*

1. Erant autem appropinquantes ei publicani et peccatores ut audirent illum,

2. Et murmurabant pharisæi et scribæ, dicentes quia hic peccatores recipit et manducat cum illis.

3. Et ait ad illos, parabolam istam dicens:

4. "Quis ex vobis homo qui habet centum oves, et si perdidit unam ex illis, nonne dimittit nonaginta-novem in deserto, et vadit ad illam quæ perierat, donec inveniatur eam !

5. "Et, cum invenerit eam, imponit in humeros suos gaudens;

6. "Et, veniens domum, convocat amicos et vicinos, dicens illis: Congratulamini mihi, quia inveni ovem meam quæ perierat.

7. "Dico vobis quòd ita gaudium erit in cælo super uno peccatore poenitentiam agente, quàm super nonaginta-novem justis qui non indigent poenitentia.

8. "Aut quæ mulier habens drachmas decem, si perdidit drachman unam, nonne accen-

1. Now the 'publicans and sinners drew near unto him, to hear him.

2. And the Pharisees and the Scribes murmured, saying: This man receiveth sinners, and eateth with them.

3. And he spoke to them this parable, saying:

4. What man among you, that hath a hundred sheep: and if he shall lose one of them, doth he not leave the 'ninety-nine in the desert, and go after that which was lost, until he find it?

5. And when he hath found it, doth he not lay it upon 'his shoulders, rejoicing:

6. And coming home, call together his friends and neighbours, saying to them: 'Rejoice with me because I have found my sheep that was lost?

7. I say to you, that even so there shall be 'joy in heaven upon one sinner that doth penance, more than upon ninety-nine just, who need not penance.

8. Or what woman, having ten groats, if she lose one groat, doth not light a candle, and

dit lucernam, et everrit domum, et quærit diligenter, donec inveniat ?

9. "Et, cùm invenerit, convocat amicas et vicinus, dicens: Congratulamini mihi, quia inveni drachmam quam perdideram.

10. "Itâ, dico vobis, gaudium erit coràm angelis Dei super uno peccatore pœnitentiam agente."

'sweep the house, and seek diligently till she find it ?

9. And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the <sup>g</sup>groat which I had lost.

10. So, I say to you, there shall be joy before the <sup>g</sup>Angels of God upon one sinner doing penance.

S. Luke's methodical arrangement is sometimes lost sight of. He brings on here Our Lord's discourses on mercy. It went abroad that He was kind to sinners, and the creatures flocked to hear Him. He had been just then dining with the chief of the Pharisees, and delivering a very severe discourse thereat. He was now in respectable society, and the Pharisees were quite shocked that He should lower Himself to associate with the vulgar mob.

Our Lord preaches to them on this incident—no *woes*, no *curses*, no *reproofs*—the sweetest and most consoling doctrines ever heard of. These three parables of S. Luke have been so well treated, preached about, and illustrated in the Catholic Church that a poor annotator feels: "Well, these gentlemen have spoken so well, that they have left me nothing to say,"

<sup>1</sup>*Publicans and sinners.*—The Pharisees, as they say, took Our Lord up, but found Him a very heavy burden. The poor outcasts heard that this great Prophet was kind to the fallen, and they ran straightway to Him.

<sup>2</sup>*Eateth with them.*—There was the crime. Our Lord went down from gentility and was at home with humility and vulgarity. What Pharisee could stand that ?

<sup>3</sup>*Ninety-nine.*—Our Lord has three wonderful proportions here: 100 — 1; 10 — 1; 2 — 1. The first is about sheep; the second about coins; and the third about human beings. No commentator seems to have found out the meaning of this. Might we venture an opinion? Man is the One thing in this world; money is *multum in parvo* of earthly things; sheep are the *things* uncoined.

<sup>4</sup>*His shoulders.*—What a beautiful picture.

<sup>5</sup>*Rejoice with me.*—He rejoices because he has found something which he did not expect to find,

<sup>4</sup>*Joy in Heaven.*—There is joy for the return of a sinner. It is more buoyant and hilarious, but not so deep and calm as the joy for the unoffending.

<sup>7</sup>*Sweep the house.*—This simile has been admired by infidels and even by Rationalists.

<sup>8</sup>*Groat.*—Poor woman, it was a great deal to her.

<sup>9</sup>*Angels.*—So Angels and Saints are *interested* in our concerns and rejoice and pray for us. What about the Intercession of Saints?

#### Degrees of sinfulness :

1st. Ignorance excuses when not caused.

2nd. Ignorance caused by prejudice.

3rd. Ignorance arising from perplexity.

#### Rejoicing for sinners' reform :

1st. Their friends rejoice here.

2nd. *Lachrymæ penitentium est vinum Angelorum.*

3rd. Our Lord rejoices.

11. Ait autem :—“ Homo quidam habuit duos filios.

12. “ Et dixit adolescentior ex illis patri : Pater, da mihi portionem substantiæ quæ me contingit. Et divisit illis substantiam.

13. “ Et, non post multos dies, congregatis omnibus, adolescentior filius peregrè profectus est in regionem longinquam, et ibi dissipavit substantiam suam vivendo luxuriosè.

14. “ Et postquàm omnia consummasset, facta est fames valida in regione illà, et ipse cœpit egere.

15. “ Et abiit, et adhæsit uni civium regionis illius, et misit illum in villam suam ut pasceret porcos.

11. And he said : A certain man had two sons :

12. And <sup>1</sup>the younger of them said to his father : Father, give me the portion of <sup>2</sup>substance that falleth to me. And he divided unto them his substance.

13. And not many days after, the younger son gathering all together, went abroad into a far country, and there wasted his substance by living riotously.

14. And after he had spent all, there came a <sup>3</sup>mighty famine in that country, and he began to be in want.

15. And he went and joined himself to one of the citizens of that country. And he sent him into his farm to feed <sup>4</sup>swine.

16. "Et cupiebat implere ventrem suum de siliquis quas porci manducabant, et nemo illi dabat.

17. "In se autem reversus, dixit : Quanti mercenarii in domo patris mei abundant panibus, ego autem hinc fame pereor !

18. "Surgam, et ibo ad patrem meum, et dicam ei : *Pater, peccavi in cælum et coram te :*

19. "*Jàm non sum dignus vocari filius tuus : fac me sicut unum de mercenariis tuis.*

20. "Et, surgens, venit ad patrem suum. Cùm autem adhuc longè esset, vidit illum pater ipsius, et misericordiâ motus est, et accurrens cecidit super collum ejus et osculatus est eum.

21. "Dixitque ei filius : Pater, peccavi in cœlum et coram te : jàm non sum dignus vocari filius tuus.

22. "Dixit autem pater ad servos suos : Citò proferte stolam primam, et induite illum et date annulum in manum ejus, et calceamenta in pedes ejus ;

23. "Et adducite vitulum saginatum et occidite, et manducemus et epulemur :

24. "Quia hic filius meus mortuus erat, et revixit ; perierat, et inventus est.—Et cœperunt epulari.

16. And he would fain have filled his belly with the husks the swine did eat : and no man gave unto him.

17. And returning to himself, he said : How many hired servants in my father's house have plenty of bread, and I here perish with hunger ?

18. I will arise, and will go to my father, and say to him : Father, I have sinned against heaven, and before thee :

19. I am not now worthy to be called thy son : make me as one of thy hired servants.

20. And, rising up, he went to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and, running to him, fell upon his neck, and kissed him.

21. And the son said to him : Father, I have sinned against heaven and before thee : I am not now worthy to be called thy son.

22. But the father said to his servants : Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet :

23. And bring hither the fatted calf, and kill it, and let us eat and make merry :

24. Because this my son was dead, and is come to life again : he was lost, and is found. And they began to be merry.

25. "Erat autem filius ejus senior in agro, et, cum veniret et appropinquaret domui, audivit symphoniam et chorum :

26. "Et vocavit unum de servis, et interrogavit quid hæc essent.

27. "Isque dixit illi : Frater tuus venit, et occidit pater tuus vitulum saginatum, quia salvum illum recepit.

28. "Indignatus est autem, et nolebat introire. Pater ergo illius, egressus, coepit rogare illum.

29. "At ille respondens dixit patri suo: Ecce tot annis servio tibi et nunquam mandatum tuum præterivi, et nunquam dedisti mihi hædum ut cum amicis meis epularer :

30. "Sed postquam filius tuus hic, qui devoravit substantiam suam cum meretricibus, venit, occidisti illi vitulum saginatum !

31. "At ipse dixit illi : Fili, tu semper mecum es, et omnia mea tua sunt :

32. "Epulari autem et gaudere oportebat, quia frater tuus hic mortuus erat, et revixit ; perierat, et inventus est."

25. Now <sup>10</sup>his elder son was in the field : and when he came, and drew nigh to the house, he heard music and dancing :

26. And he called one of the servants, and asked what these things meant.

27. And he said to him : Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe.

28. And he was <sup>11</sup>angry, and would not go in. His father, therefore, coming out, began to intreat him.

29. And he, answering, said to his father : Behold, for so many years I serve thee, and I have never transgressed thy commandment ; and yet thou hast never given me a kid to make merry with my friends :

30. But as soon as this thy son is come, who hath devoured his substance <sup>12</sup>with harlots, thou hast killed for him the fatted calf.

31. But he said to him : Son, thou art always with me : and <sup>13</sup>all I have is thine.

32. But it was fit that we should make merry and be glad : for this thy brother was <sup>14</sup>dead, and is come to life again : he was lost, and is found.

The Prodigal Son has been the most fertile source of sermons and exhortations on the mercy of God. It has been treated of by all moralists, and is worn threadbare ; so that it is almost impossible to invent an original thought on the matter.

The poor kind father who receives him and apologises to his

eldest brother for all the noise he makes about his return seems the finest figure in the whole picture. He thoroughly represents the mercy of God. He forgets everything to rejoice over a child who is come back to his home.

<sup>1</sup>*The younger*.—Youth, growing into manhood, is apt to be foolish, and try to be independent.

<sup>2</sup>*Substance*.—His reserved cash.

<sup>3</sup>*Mighty*.—A famine that destroyed many people.

<sup>4</sup>*Swine*.—Such a hatred had the Jews of swine, that they would not utter the name but—"that other thing." *Dabar ascher*.

<sup>5</sup>*Husks*.—Wretched empty food.

<sup>6</sup>*Returning to himself*.—Entering into himself, reflecting seriously.

<sup>7</sup>*Against heaven, and before thee*.—He had contrition.

<sup>8</sup>*A great way off*.—As if the father were looking out for him.

<sup>9</sup>*Ring*.—This was restoring him to his place, and not treating him as a slave come back.

<sup>10</sup>*The elder brother*.—Some make him typify the Jews.

<sup>11</sup>*Angry*.—Our Lord gives these touches of jealousy by way of ornament; as in paying the workmen in the vineyard.

<sup>12</sup>*With harlots*.—The brother is more plainspoken than is verse 13.

<sup>13</sup>*All I have*.—The younger man had had his share, and what the father has belongs to the elder.

<sup>14</sup>*Dead*.—Considered as dead, and wept as dead.

#### Application :

1st. We all get our patrimony from God.

2nd. We spend it by sin.

3rd. We gain it by penance.

1st. Misfortunes teach us wisdom.

2nd. Make us enter into ourselves.

3rd. Return to our Father.

1st. Husks of swine for spend-thrifts.

2nd. Feeding hogs for idlers.

3rd. Well for those who have a father to receive them.

#### God the Father :

1st. Sends his messengers.

2nd. Sent our elder brother.

3rd. Though we slew Him, he receives us back.

#### Nay :

1st. He sends for us still by grace.

2nd. He carries us home in a carriage.

3rd. The angels rejoice.

1st. No stain remains on the penitent.

2nd. The inheritance is restored.

3rd. And the place which was lost in the household.



## CHAPTER XVI.

*The parable of the unjust steward : of the rich man and Lazarus.*

1. Dicebat autem et ad discipulos suos :—" Homo quidam erat dives, qui habebat villicum. Et hic diffamatus est apud illum quasi dissipasset bona ipsius.

2. "Et vocavit illum, et ait illi: Quid hoc audio de te? Redde rationem villicationis tuæ: jam enim non poteris villicare.

3. "Ait autem villicus intrā se: Quid faciam, quia dominus meus aufert à me villicationem? Fodere non valeo, mendicare erubesco.

4. "Scio quid faciam, ut, cū amotus fuero à villicatione, recipiant me in domos suas.

5. "Convocatis itaque singulis debitoribus domini sui, dicebat primo: Quantum debes domino meo?

6. "At ille dixit: Centum cados olei. Dixitque illi: Accipe cautionem tuam, et sede citò, scribe quinquaginta.

7. "Deindè alii dixit: Tu verò quantum debes? Qui ait: Centum coros tritici. Ait illi: Accipe litteras tuas, et scribe octoginta.

1. And he said also to his disciples: There was a certain rich man who had <sup>1</sup>a steward: and the same <sup>2</sup>was accused unto him that he had wasted his goods.

2. And he called him, and said to him: What is this I hear of thee? give an account of thy stewardship: for <sup>3</sup>now thou canst not be steward.

3. And the steward said within himself: 'What shall I do, for my lord taketh away from me the stewardship? <sup>4</sup>To dig I am not able: to beg I am ashamed.

4. I know what I will do, that when I shall be put out of the stewardship, they may receive me into <sup>5</sup>their houses.

5. Therefore, calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord?

6. But he said: A hundred barrels of oil. And he said to him: Take thy bill and <sup>7</sup>sit down quickly, and write fifty.

7. Then he said to another: And how much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write <sup>8</sup>eighty.

8. "Et laudavit dominus villi- cum iniquitatis quia prudenter fecisset : quia filii hujus sæculi prudentiores filiis lucis in generatione suâ sunt.

8. And the lord commended the unjust steward, forasmuch as he had <sup>9</sup>done wisely : for the children<sup>10</sup> of this world are wiser in their generation than the children of light.

Observe that our Evangelist here changes the audience : "He said to his disciples." Now the disciples and their successors were to be the instruments of His mercy. It is through the hands of confessors that mercy is chiefly and effectively dealt out. The drift of the parable then is this : "You confessors may be accused falsely, and you may be wrong in many things. There is one way in which you can make everything straight. Rob My Father and rob Me (we are rich in mercy and can afford it) by being kind and gentle to your penitents, and putting light burdens upon their shoulders."

This interpretation does not prevent one from extending the parable to everybody else. Do not push your rights too far, and you shall prepare a nice home for yourself in the kingdom of heaven. This seems the key to its explanation.

<sup>1</sup>*A steward.*—One of those Eastern overseers who look after the slaves and their masters' *factota*.

<sup>2</sup>*Was accused.*—It does not appear that he was guilty ; but people in authority have generally plenty of accusers. Sometimes one cannot clear himself, because circumstances may work against him.

<sup>3</sup>*No longer.*—He was evidently dismissed without a sufficient investigation, and took his fate as it came. At least, he perceived that the master was inclined to dismiss him, and he felt that he could not justify his conduct.

<sup>4</sup>*What shall I do ?*—The poor man is bewildered.

<sup>5</sup>*To dig I am not able : to beg I am ashamed.*—How many poor creatures are in that exact position.

<sup>6</sup>*Their houses.*—I shall make provision for my future, by robbing my master—who has no need of what is due to him—and leave it to those who have.

<sup>7</sup>*Sit down quickly, and write fifty.*—The Easterns write on their knee whilst sitting on the ground. He let this man off with half what he owed.

<sup>8</sup>*Eighty.*—Perhaps this man was better off than the one just mentioned, or required less to make him agreeable. The steward knew his man.

<sup>9</sup>*Done wisely.*—But unjustly. Wise for himself, though.

<sup>10</sup>*Of this world.*—Oh, if people worked for heaven as worldlings work for themselves, what a different world we should have !

## False accusations :

1st. Come against the very best people.

2nd. They came against Our Lord and His disciples.

3rd. Leave them to God and be more merciful to others.

## Heavenly injustice :

1st. To be liberal to the wretched.

2nd. Especially when they have no claim, when they are even accusers.

3rd. Our Lord was so on the cross.

9. "Et ego vobis dico : facite vobis amicos de mammonâ iniquitatis, ut, cûm defeceritis, recipiant vos in æterna tabernacula.

10. "Qui fidelis est in minimo, et in majori fidelis est ; et qui in modico iniquus est, et in majori iniquus est.

11. "Si ergò in iniquo mammonâ fideles non fuistis, quod verum est quis credet vobis ?

12. "Et si in alieno fideles non fuistis, quod vestrum est quis dabit vobis.

13. "Nemo servus potest duobus dominis servire : aut enim unum odiet et alterum diliget, aut uni adhærebit et alterum contemnet : non potestis D<sup>no</sup> servire et mammonæ."

9. And I say to you: Make to yourselves friends of the <sup>1</sup>mammon of iniquity ; that, when you shall fail, they may receive you into everlasting <sup>2</sup>dwellings.

10. He that is faithful in that which is <sup>1</sup>least, is faithful also in that which is greater ; and he that is unjust in that which is little, is unjust also in that which is <sup>4</sup>greater.

11. If then you have not been <sup>6</sup>faithful in the unjust mammon, who will trust you with that which is the true ?

12. And if you have not been faithful in that which is <sup>6</sup>another's, who will give you that which is your own ?

13. No servant can serve <sup>7</sup>two masters ; for either he will hate the one, and love the other ; or he will hold to the one, and despise the other : you cannot serve <sup>8</sup>God and mammon.

These aphorisms, delivered in the parallel style of the ancient Hebrew moralists, have great significance. They seem at first a little askew, and are explained differently by writers upon the text.

What seems evident is this: There is a comparison made between fleeting and permanent treasures; we are exhorted to use the fleeting in order to secure the permanent, to make them altogether subordinate to that one end. If we do so wisely and carefully the end shall be secured; and if we do not, then we have ourselves to blame. It is impossible to gain two ends, we must miss one or the other. Try to secure that which lasts for ever, by a judicious handling of that which ends with time. This seems a safe *post-parabola* and we prefer putting the aphorisms together, as they all bear upon the same matter.

Aphorisms are not to be taken as strictly (only generally) true.

<sup>1</sup>*Mammon of iniquity*.—Calmet is of opinion that the word translated *iniquity* should be *vanity*; the perishable nature of earthly goods being thereby pointed out. Some say that seldom is a large fortune made without sins of one kind or another, and therefore they justify the Vulgate.

<sup>2</sup>*Dwellings*.—The everlasting would seem to be a parallel to the fleeting. The poor friends which Charity makes, carry us to heaven, when rich friends who consume our substance, lead us the other way.

<sup>3</sup>*Least*.—This is an aphorism, generally, but not always, true. Those who are faithful in small things are promoted.

<sup>4</sup>*Greater*.—This is more often true than the other.

<sup>5</sup>*Faithful*.—If you will not use your *earthly* blessings for a heavenly purpose, how can you expect *supernatural* ones, that you may abuse them?

<sup>6</sup>*Another's*.—If you are not a good apprentice you will not make a good journeyman or a good master. This simile can be applied to heavenly things.

<sup>7</sup>*Two masters*.—To be a good servant one must be completely devoted to the master, and make everything subordinate to his interest.

<sup>8</sup>*God and mammon*.—Two masters; if one obey the other, you might manage; but two opposed in every way, you cannot.

#### Use of earthly goods.

1st. Consider yourself as a steward and not a master.

2nd. Consider the account you have to render.

3rd. Send all you can to heaven before you. You will find it there.

#### Dangers of the same.

1st. When one thinks they are not lent to him.

2nd. When he thinks he can do what he likes with his own.

3rd. When he spends money in everything except charity.

14. Audiebant autem omnia hæc pharisæi, qui erant avari, et deridebant illum.

15. Et ait illis: "Vos estis qui justificatis vos coram hominibus: Deus autem novit corda vestra, quia quod hominibus altum est abominatio est ante Deum.

16. "Lex et Prophetæ usque ad Joannem: ex eo regnum Dei evangelizatur, et omnis in illud vim facit.

17. "Facilius est autem cælum et terram præterire, quam de lege unum apicem cadere.

18. "Omnis qui dimittit uxorem suam, et alteram ducit, mœchatur, et qui dimissam a viro ducit mœchatur.

14. Now the Pharisees, who were covetous, heard all these things; and they derided him.

15. And he said to them: You are they who justify yourselves before men: but God knoweth your hearts; for that which is high to men is an abomination before God.

16. The law and the prophets were until John: from that time the kingdom of God is preached, and every one useth violence toward it.

17. And it is easier for heaven and earth to pass, than for one tittle of the law to fail.

18. Every one that putteth away his wife, and marieth another, committeth adultery; and he that marieth her that is put away from her husband, committeth adultery.

Moses gave scarcely any promises about the future joys which come after death. He promised earthly ones, riches, milk and honey, long life, plenty of children and the like. This was not done to the exclusion of the life eternal, but as an inducement to carnal Jews to practise the law. The Pharisees now sneer at Our Lord as upsetting the principles upon which their life and living depended.

Our Lord then meekly and quietly shows them that He is not abolishing the Law in its purity, but in the glosses they have put upon it. The Law practically ceased with John or was in *periculo mortis*. Its good parts are kept still. Not an iota of them can be dropped. They are God's will and must remain, even though the heavens and the earth should suffer. *Fiat Justitia ruat cælum*.

As an instance, Our Lord brings forward their loose doctrines

on marriage. Some interpreters think that Our Lord uttered these words at some other time recorded by S. Matthew. S. Matthew did not keep chronological order, and commentators have no business to impose their self-made rules upon others. Our Lord repeats.

<sup>1</sup>*Were covetous.*—If we are to judge from the Talmud and contemporary Jewish writings, it seems as if the whole life of a pharisee consisted in exterior respectability, strict ceremonial integrity and a most avaricious disposition.

<sup>2</sup>*Derided him.*—The Greek says that they sniffed their noses, or did some outward thing to show their contempt.

<sup>3</sup>*Before men.*—That was their one object in life.

<sup>4</sup>*God knoweth.*—Our Lord knew well and could tell them their secret faults if He chose. He simply shows how He has them in His hand, and tells them that things which seem heroic in the code of human virtue are sometimes abominations in the sight of God.

<sup>5</sup>*The Kingdom of God.*—This is the strong expression for what we call *the Gospel*. Men's standard of things now meet their own level. They will continue to lead people astray, but they are no longer a code of morals.

<sup>6</sup>*Heaven.*—This is strong. Truth must outlast everything. *Magna est veritas et prevalebit.*

<sup>7</sup>*Committeth adultery.*—The whole thing is here in a nutshell. S. Luke makes no modifications or conditions. He gives Our Lord's doctrine plainly and simply.

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Rich men :	Truth :
1st. Deride moralists.	1st. Must be upheld at any cost.
2nd. Fall back upon selfish laws.	2nd. Must be told to those who need it.
3rd. Grow wise when it is too late.	3rd. It cannot be diluted without serious consequences.

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19.—“Homo quidam erat dives, qui induebatur purpurâ et bysso, et epulabatur quotidie splendide.

20. “Et erat quidam mendicus, nomine Lazarus, qui jacebat ad januam ejus, ulceribus plenus,

21. “Cupiens saturari de micis quæ cadebant de mensâ divitis, et nemo illi dabat; sed et canes veniebant et lingeabant ulcera eius.

22. “Factum est autem ut moreretur mendicus, et portaretur ab angelis in sinum Abrahæ. Mortuus est autem et dives, et sepultus est in inferno.

23. “Elevans autem oculos suos cùm esset in tormentis, vidit Abraham a longè, et Lazarum in sinu ejus,

24. “Et ipse clamans dixit:—Pater Abraham, miserere mei, et mitte Lazarum ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flammâ.

25. “Et dixit illi Abraham:—Fili, recordare quia recepisti bona in vitâ tuâ, et Lazarus similiter mala: nunc autem hic consolatur, tu verò cruciaris:

26. “Et, in his omnibus, inter nos et vos chaos magnum firmatum est, ut hi qui volunt hinc transire ad vos non possint, neque inde huc transmeare.

19. There was a certain rich man, who was clothed in <sup>1</sup>purple and fine linen, and <sup>2</sup>feasted sumptuously every day.

20. And there was a certain beggar, by name <sup>3</sup>Lazarus, who lay at his gate, <sup>4</sup>full of sores,

21. Desiring to be filled with the crumbs that fell from the rich man's table: and <sup>5</sup>no one did give him: moreover the dogs came and <sup>6</sup>licked his sores.

22. And it came to pass that the beggar died, and he was carried by the Angels into <sup>7</sup>Abraham's bosom. And the rich man also died, and he was buried <sup>8</sup>in hell.

23. And, lifting up his eyes, when he was <sup>9</sup>in torments, he saw Abraham afar off, and Lazarus in his bosom:

24. And he cried, and said: Father Abraham, have mercy on me, and send <sup>10</sup>Lazarus, that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.

25. And Abraham said to him: Son, remember that thou didst receive <sup>11</sup>good things in thy life time, and likewise Lazarus evil things: but now he is comforted and thou art tormented.

26. And, besides all this, between us and you there is fixed a great <sup>12</sup>chaos: so that they who would pass from hence to you cannot, nor from thence come hither.

27. "Et ait :—Rogo ergò te, pater, ut mittas eum in domum patris mei :

28. "Habeo enim quinque fratres : ut testetur illis, ne et ipsi veniant in hunc locum tormentorum.

29. "Et ait illi Abraham :—Habent Moysen et prophetas : audiant illos.

30. "At ille dixit :—Non, pater Abraham ; sed si quis ex mortuis ierit ad eos, pœnitentiam agent.

31. "Ait autem illi :—Si Moysen et prophetas non audiunt, neque si quis ex mortuis resurrexerit, credent."

27. And he said : Then, father, I beseech thee that thou wouldst send him to my <sup>1</sup>father's house :

28. For I have five brethren : that he may testify to them, lest they also come into this place of torments.

29. And Abraham said to him : They have <sup>2</sup>Moses and the prophets : let them hear them.

30. But he said : No, father Abraham ; but if one went to them <sup>3</sup>from the dead, they will do penance.

31. And he said to him : If they hear not Moses and the prophets, neither will they believe <sup>4</sup>if one rise again from the dead.

Questions have been raised and debated with great skill and learning as to whether this account was a real occurrence or merely a parable. The mentioning of the name of Lazarus is dwelt upon by those who consider it real. Those who consider it a parable generalise the name from the Hebrew word meaning *helpless*.

The graphic contrast between the states of the rich and poor in this world ; the sudden opening of the gates of hell ; the vision of Limbo ; and the hopelessness of the damned, is unsurpassed in any part of the Sacred Scriptures.

<sup>1</sup>*Purple and fine linen.*—This was the dress of Kings or those belonging to a kingly rank.

<sup>2</sup>*Feasted sumptuously.*—The feasting included a good many diversions in the East.

<sup>3</sup>*Lazarus.*—Some say the name Lazar contracted from *Eleazar*, and inflected in the Greek and Latin.

<sup>4</sup>*Full of sores.*—Lay at his gate. The Greek means that he was cast there and was unable to get away. The creature was dying.

<sup>5</sup>*No one did give him.*—Many suppose this to be an interpolation.



<sup>6</sup>*Licked his sores.*—Some say this was in pity. Some say that it was because Lazarus was not able to chase them away. To anyone who has seen starving dogs running about the streets in the East, the second opinion seems more probable.

<sup>7</sup>*Abraham's bosom.*—This was a common term with the rabbis in expressing Limbo. The figure is taken from a tired child resting in its father's lap, or from the two reclining together at a banquet, and one resting his head on the bosom of another, as S. John did at the Last Supper.

<sup>8</sup>*In hell.*—In some copies the stop is put before these words, which are joined to the next verse. *Buried* then is explained as a grand funeral. The punctuation here is better, as it preserves the parallel.

<sup>9</sup>*In torments.*—Various kinds according to the various species of his sins.

<sup>10</sup> Lifting up his eyes; seeing afar off; tip of his fingers; cool my tongue; are figures of speech now, like the anthropomorphisms we find in the Scripture when speaking of the Divinity and Spirits. A time will come when they will be all realities, after the Last Judgment.

<sup>11</sup>*Lazarus.*—He asks the man he allowed to starve. He is the beggar now.

<sup>12</sup>*Good things . . . . evil.*—We hear nothing of other sins. *Son, remember.* He knew of Lazarus's wretched state.

<sup>13</sup>*Chaos.*—Chaos and chasm were synonymous in old Greek.

<sup>14</sup>*Father's house.*—Many say he made this request through mere natural affection: many more that it was a selfish thing. He set them a bad example, and every sin they did in consequence increased his torments. If they became good he would be tortured less.

<sup>15</sup>*Moses and the prophets.*—The rich man was clearly a Jew.

<sup>16</sup>*From the dead.*—The experience we have gained in the other world is, alas! useless now.

<sup>17</sup>*If one rise again.*—Neither the raising of Lazarus nor the Resurrection of Our Lord had much effect upon the Jews.

#### Effects of riches :

- 1st. Self-indulgence in every way.
- 2nd. Hardness of heart.
- 3rd. Selfishness.

#### Effects of poverty in a beggar :

- 1st. One has no friends.
- 2nd. Must die in a ditch or workhouse.
- 3rd. No one to weep at grave.

In hell :

- 1st. Clad in flames.
  - 2nd. Heart seemingly softer.
  - 3rd. Not able to get one drop of water.
- 

Rich man :

- 1st. We are not told of great sins.
  - 2nd. He neglected Lazarus.
  - 3rd. Perhaps he never heard of him.
- 

It looks though :

- 1st. As if he knew it very well. He must pass his own door.
- 2nd. The servants were like himself.
- 3rd. Be ye therefore merciful.

1st. To feel the pangs of hunger.

2nd. No cure in sickness.

3rd. No comfort in sorrow.

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In the next life :

- 1st. Rich for ever.
  - 2nd. Society of Saints and Angels.
  - 3rd. Vision of God.
- 

Because :

- 1st. They received evil treatment.
  - 2nd. Bore it patiently.
  - 3rd. Imitated our Lord. Lazarus never complained.
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## CHAPTER XVII.

*Lessons of avoiding scandal ; of the efficacy of faith, &c. The ten lepers. The manner of the coming of Christ.*

1. Et ait ad discipulos suos:—  
"Impossibile est ut non veniant  
scandala : vœ autem illi per  
quem veniunt !

2. "Utilius est illi si lapis  
molaris imponatur circà collum  
ejus, et projiciatur in mare,  
quàm ut scandalizet unum de  
pusillis istis.

3. "Attendite vobis : si pec-  
caverit in te frater tuus, increpa  
illum, et, si pœnitentiam egerit,  
dimitte illi.

4. "Et si septiès in die pecca-  
verit in te, et septiès in die  
conversus fuerit ad te dicens  
*Pœnitet me*, dimitte illi."

5. Et dixerunt Apostoli Do-  
mino : "Auge nobis fidem."

6. Dixit autem Dominus :  
"Si habueritis fidem sicut gra-  
num sinapis, dicetis huic arbori  
moro : *Eradicare et transplan-  
tare in mare* ; et obediet vobis.

7. "Quis autem vestrùm ha-  
bens servum arantem aut pas-  
centem, qui regresso de agro

1. And he said to his disci-  
ples : It is <sup>1</sup>impossible that scan-  
dals should not come : but wo  
to him through whom they  
come.

2. It were better for him that  
a millstone were put <sup>2</sup>about his  
neck, and he cast into the sea,  
than that he should scandalize  
one of these little ones.

3. Take heed to yourselves.  
If thy brother sin against thee,  
<sup>3</sup>reprove him : and if he do  
penance, forgive him.

4. And if he sin against thee  
seven times in a day, and seven  
times in a day turn again to  
thee, saying : 'I repent ; forgive  
him.

5. And the apostles said to  
the Lord : <sup>4</sup>Increase our faith.

6. And the Lord said : If you  
had faith like a grain of mustard  
seed, you might say to this  
<sup>5</sup>mulberry tree : Be thou plucked  
up by the root, and be thou  
transplanted into the sea, and  
it should obey you.

7. But which of you, having  
a servant ploughing or <sup>7</sup>feeding  
cattle, will say to him, when he

dicat illi : Statim transi, recumbe ;

8. "Et non dicat ei : Para quod coenam, et præcinge te et ministra mihi donec manducem et bibam ; et post hæc tu manducabis et bibes ?

9. "Numquid gratiam habet servo illi quia fecit quæ ei imperaverat ?

10. "Non puto. Sic et vos, cum feceritis omnia quæ præcepta sunt vobis, dicite : Servi inutiles sumus : quod debuimus facere fecimus."

is come from the field : Immediately go, sit down ;

8. And will not *rather* say to him : <sup>8</sup>Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterward thou shalt eat and drink ?

9. <sup>9</sup>Doth he thank that servant, because he did the things which he commanded him ?

10. I think not. So you also, when you shall have done all the things that are commanded you, say : We are <sup>10</sup>unprofitable servants : we have done that which we ought to do.

Our Lord recommends four virtues here : 1st. Not to give scandal. 2nd. To pardon your brother. 3rd. Confidence in God ; and 4th. Humility.

The connexion of the various lessons is in this manner (though they need not be connected at all). Be careful and give no scandal, and if anyone sin against you, never refuse to pardon him when he asks you. They think it is hard to keep to the perfection of His Law when we find so many obstacles. He tells them then that though an obstacle was as big as a mountain they could remove it by faith. Now, He is giving them this faith, and warns them not to think too much of themselves when they see the effects. The gifts are not yours, and when you use them you have only done your duty. Leave the praising of yourselves to Me.

<sup>1</sup>*Impossible*.—Considering man's nature, and proneness to evil.

<sup>2</sup>*About his neck*.—Better to be drowned, in innocence, than live to cause sin in others.

<sup>3</sup>*Reprove him*.—Make him sensible of his fault and then forgive him—every time he needs it.

<sup>4</sup>*I repent ; forgive him*.—Thus does the Lord deal with us ; let us imitate Him in mercy.

<sup>5</sup>*Increase our faith*.—These were great things for poor men to take in—even though they heard them often.

<sup>6</sup>*Mulberry tree*.—The next obstacle or object which presented itself. It was a mountain in the other Gospels.

<sup>7</sup>*Feeding cattle*.—Preachers and missionaries should not be content with the field work. They must say their office and private prayers before they rest.

<sup>8</sup>Household or private work.

<sup>9</sup>*Doth he thank?*—Is it not enough to pay him his wages. If the servant do more than he is hired for, or does what he ought, willingly and neatly, then he gets thanks ; not otherwise.

<sup>10</sup>*Unprofitable*.—We profit nothing to Our Divine Master. Let us consider ourselves as worthless—Saints do so—and then Our Lord will say, “Well done, good and faithful servant,” etc.

Miracle-working faith is :

1st. A special gift.

2nd. One easily abused.

3rd. Therefore dangerous.

Vanity should never come :

1st. From the gifts God gives us.

2nd. From their diligent use.

3rd. From popular applause on their account.

11. Et factum est, dùm iret in Jerusalem, transibat per mediam Samariam et Galilæam.

12. Et cùm ingrederetur quoddam castellum, occurrerunt ei decem viri leprosi, qui steterunt à longè,

13. Et levaverunt vocem dicentes: “Jesu præceptor, miserere nostri.”

14. Quos ut vidit, dixit: “Ite, ostendite vos sacerdotibus.” Et factum est, dùm irent, mundati sunt.

11. And it came to pass, as he was going to Jerusalem, that he passed through the midst of <sup>1</sup>Samaria in Galilee.

12. And as he entered into <sup>2</sup>a certain town, there met him ten men that were lepers, who stood <sup>3</sup>afar off:

13. And they lifted up their voice, saying: Jesus, master, have mercy on us.

14. And when he saw them, he said: Go, ‘show yourselves to the priests. And it came to pass that, <sup>4</sup>as they went, they were cleansed.

15. Unus autem ex illis, ut vidit quia mundatus est, regressus est, cum magnâ voce magnificans DEUM;

16. Et cecidit in faciem ante pedes ejus, gratias agens. Et hic erat Samaritanus.

17. Respondens autem JESUS, dixit: "Nonne decem mundati sunt? et novem ubi sunt?"

18. "Non est inventus qui rediret et daret gloriam DEO, nisi hic alienigena!"

19. Et ait illi: "Surge, vade, quia fides tua te salvum fecit."

15. And one of them, when he saw that he was cleansed, went back, with a loud voice glorifying God.

16. And he fell on his face before his feet, giving thanks: and this man was a Samaritan.

17. And Jesus, answering, said: Were there not ten made clean? and where are the nine?

18. There is no one found to return, and give glory to God, but this stranger.

19. And he said to him: Arise, go thy way: for thy faith hath made thee whole.

Our Lord's journey to Jerusalem was made by slow and easy stages, as He was teaching and instructing on the way. He seems to have crossed and recrossed the Jordan. The lepers heard of His curative powers, and finding that He was in their neighbourhood, they all asked His mercy together. It is usual in the East, even to-day, for lepers of every kind to go and live together. Mahomedans and Jews mix together when stricken with this disease. This will account for the presence of the Samaritan amongst the ten.

There was scarcely an instance of the cure of a heathen or Samaritan that its beauty and their dispositions were such as to bring a reproach upon the stiff-necked and unbelieving Jews.

<sup>1</sup>*Samaria in Galilee.*—Into Galilee, or between Samaria and Galilee would be a better rendering.

<sup>2</sup>*A certain town.*—This was a small place, *castellum*; the lepers had to live away in the country; they met Our Lord before He entered.

<sup>3</sup>*Afar off.*—It was forbidden to them to come near anyone who was not a leper himself, until they were cured and had got a certificate to that effect from a priest.

<sup>4</sup>*Show yourselves.*—Obey your laws each one of you, and go to your own priest, who knows you, for the legal certificate.

<sup>5</sup>*As they went.*—The cleansing was sudden, but its perception was gradual.

<sup>6</sup>*Loud voice.*—He seems to have returned at once, without going to the priest. Perhaps the Samaritans did not observe that point of the law.

<sup>7</sup>*Fell on his face.*—He perceived a Godlike power in Our Lord.

<sup>8</sup>*Where are the nine?*—How often can that question be asked now-a-days? Poor converts and penitents are more grateful to God than those who were brought up in His house and received His Sacraments in their youth.

<sup>9</sup>*This stranger.*—How emphatically He points him out.

<sup>10</sup>*Thy faith.*—The usual formula which signified generally remission of sin as well as bodily cure.

#### Confession of sins :

1st. Is commanded and necessary.

2nd. Even when there is contrition.

3rd. To fulfil the precept and the condition of the sinners.

#### Where are the nine ?

1st. Where are the ninety-nine out of a hundred in this city ?

2nd. Where are the nine out of ten companions at school ?

3rd. Where are the nine in secular things even ?

20. Interrogatus autem à pharisæis quandò venit regnum DEI, respondens eis dixit : "Non venit regnum DEI cum observatione ;

21. "Neque dicent : *Ecce hic*, aut *Ecce illic*. Ecce enim regnum DEI intrà vos est."

22. Et ait ad discipulos suos : "Venient dies quandò desideretis videre unum diem Filii Hominis, et non videbitis.

20. And when he was asked by the Pharisees, when the <sup>1</sup>kingdom of God should come ? he, answering them, said : The kingdom of God cometh not with <sup>2</sup>observation.

21. Neither shall they say : Behold here, or behold there. For, lo, the kingdom of God is <sup>3</sup>within you.

22. And he said to his disciples : The days will come, when you shall <sup>4</sup>desire to see one day of the Son of man, and you shall not see it.

23. "Et dicent vobis: *Ecce hic*, et *Ecce illic*: nolite ire, neque sectemini:

24. "Nàm, sicut fulgur, coruscans de sub cœlo in ea quæ sub cœlo sunt, fulget, ità erit Filius Hominis in die suâ.

25. "Primùm autem oportet illum multa pati, et reprobari à generatione hâc.

26. "Et sicut factum est in diebus Noe, ità erit in diebus Filii Hominis.

27. "Edebant et bibebant, uxores ducebant et dabantur ad nuptias, usquè in diem quâ intravit Noe in arcam: et venit diluvium et perdidit omnes.

28. "Similiter, sicut factum est in diebus Loth: edebant et bibebant, emebant et vendebant, plantabant et ædificabant:

29. "Quâ die autem exiit Loth à Sodomis, pluit ignem et sulphur de cœlo, et omnes perdidit.

30. "Secundùm hæc erit quâ die Filius Hominis revelabitur.

23. And they will say to you: Lo here, and lo there. Go ye not after, nor follow them:

24. For as the lightning, that lighteneth from under heaven, shineth unto the parts that are under heaven, so shall the Son of man be in his day.

25. But first he must suffer many things, and be rejected by this generation.

26. And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27. They did eat and drink; they married wives, and were given in marriage, until the day that Noe entered into the ark: and the flood came, and destroyed them all.

28. Likewise as it was in the days of Lot: They did eat and drink; they bought and sold: they planted and built.

29. And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30. Even thus shall it be in the day when the Son of man shall be revealed.

The Pharisees, who seem to be represented at each miraculous occurrence in order to depreciate its worth, are not absent now. They ask Our Lord tauntingly: "Where is this kingdom of yours?" They did not see any sceptres, thrones, cavalry, or infantry. They saw nothing but a few poor men; one talking wisdom and the others listening. Our Lord then points out that this kingdom is already there in the midst of them, and they would find it in their own hearts if they only believed in Him



and followed Him. He then addresses three cautions to His own. 1st. What will occur when He shall be invisible in the flesh. 2nd. The apathy of the world they have to convert. 3rd. Illustrated by examples.

<sup>1</sup>*Kingdom of God*.—This had various meanings ; but the chief one is the Church which Our Lord is establishing.

<sup>2</sup>*Observation*.—Great show and pomp. He came in the middle of the night in a stable—but the favoured of heaven found Him.

<sup>3</sup>*Within you*.—This has three meanings. 1st. Either within your reach—or 2nd: here standing in the midst of you—or 3rd: if you become converted you shall find it.

<sup>4</sup>*Desire to see*.—The time after His Ascension when they are persecuted, and heresies are rising here and there. They would like to see Him personally and consult Him then.

<sup>5</sup>*Lightning*.—This simile can be applied to the true Church. No one mistakes her place, and that of her visible Head also.

<sup>6</sup>*Rejected*.—This means cast out ignominiously. His Passion.

<sup>7</sup>*Days of the Son of Man*.—This is applied to the destruction of Jerusalem, the death of individuals and the general Judgment.

<sup>8</sup>*Days of Lot*.—S. Luke alone gives this simile.

<sup>9</sup>*Revealed*.—This has the same meaning as verse 26.

Kingdom of God is founded:

- 1st. On faith.
- 2nd. On obedience to it.
- 3rd. On the practice of virtue.

Its evidences are :

1st. Unity.

2nd. Holiness.

3rd. Catholicity.

4th. Apostolicity.

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Only the Catholic Church has all these.

Persecutions:

- 1st. You will feel lonely.
- 2nd. You will be in pain.
- 3rd. Great good shall come from all this.

Heresies :

- 1st. Arising from disciples.
- 2nd. Arising from too great severity.
- 3rd. Arising from laxity also.

31. "In illâ horâ, qui fuerit in tecto, et vasa ejus in domo, ne descendat tollere illa; et qui in agro, similiter, non redeat retrò.

32. "Memores estote uxoris Loth.

33. "Quicumque quæsierit animam suam salvam facere perdet illam, et quicumque perdidit illam vivificabit eam.

34. "Dico vobis: in illâ nocte, erunt duo in lecto uno, unus assumetur et alter relinquetur.

35. "Duæ erunt molentes in unum, una assumetur et altera relinquetur; duo in agro, unus assumetur et alter relinquetur."

36. Respondentes dicunt illi: "Ubi, Domine?"

37. Qui dixit illis: "Ubi-cumquè fuerit corpus, illuc congregabuntur et aquilæ."

31. In that<sup>1</sup> hour, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and he that shall be <sup>2</sup>in the field, in like manner let him not return back.

32. Be you mindful of <sup>3</sup>Lot's wife.

33. Whosoever shall seek to <sup>4</sup>save his life shall lose it: and whosoever shall lose it shall preserve it.

34. I say to you: In <sup>5</sup>that night there shall be two men in one bed: the one shall be taken, and the other shall be left.

35. Two women shall be grinding together: the one shall be taken, and the other shall be left. <sup>6</sup>Two men shall be in the field: the one shall be taken, and the other shall be left.

36. They, answering, say to him: <sup>7</sup>Where, Lord?

37. And he said to them: Wheresoever <sup>8</sup>the body shall be, thither will the eagles also be gathered together.

There is a repetition here of some of the signs which will precede the Day of Judgment. Having spoken of the people in the time of Noah and in the time of Lot, who thought more—nay, thought everything—of their earthly comforts than of the signs of the times, He particularly impresses upon them the importance of being thoroughly detached from earthly things, as a means of meeting a favourable judgment.

The angel of death will make wonderful and astounding separations in that day. When your companion is taken in the field, do not go back to your house, but wait for your own turn. Remember Lot's wife.

About the Day and the place of this Scene, Our Lord is always mysterious. The disciples seemed anxious to know them.

<sup>1</sup>*Hour*.—This is an indefinite word; but would seem to apply to the lightning flash.

<sup>2</sup>*In the field*.—Our Lord adverts to the various occupations of the people.

<sup>3</sup>*Lot's wife*.—She was turned into a pillar of salt for looking back at Sodom, contrary to the order from Heaven not to do so.

<sup>4</sup>*Save his life*.—This aphorism is uttered very frequently in the Gospels. It is meant to impress upon us the importance of self-sacrifice in His service.

<sup>5</sup>*That night*.—It ought to be *day* when they are working in the field. They often work at night in the East; and day is an indefinite word just like the hour, above.

<sup>6</sup>*Two men*.—The suddenness with which one shall disappear is very graphic.

<sup>7</sup>*Where, Lord?*—They have asked that before; and were told that Our Lord did not know it, as man, in such a way as to communicate it. *Secretum meum mihi* on the subject.

<sup>8</sup>*The body*.—As the eagles find out a carcase, so will the people find out this place.

Detachment from things of earth—makes us :

1st. Live without care.

2nd. Die without regret.

3rd. Have less to account for at judgment.

Lightning and accidents :

1st. Take one and leave another, every day.

2nd. We ought to be prepared always.

3rd. When a companion is taken by death we ought to think of *it*, rather than of *life*.

## CHAPTER XVIII.

*We must pray always. The Pharisee and the publican. The danger of riches. The blind man is restored to sight.*

1. Dicebat autem et parabolam ad illos, quoniam oportet semper orare et non deficere,

2. Dicens: "Judex quidam erat, in quâdam civitate, qui DEUM non timebât et hominem non reverebatur.

3. "Vidua autem quædam erat in civitate illâ, et veniebat ad eum dicens: Vindica me de adversario meo.

4. "Et nolebat, per multum tempus. Post hæc autem dixit, intrâ se: Etsi DEUM non timeo nec hominem revereor.

5. "Tamen, quia molesta est mihi hæc vidua, vindicabo illam, ne in novissimo veniens sugillet me."

6. Ait autem Dominus: "Audite quid iudex iniquitatis dicit.

7. "DEUS autem non faciet vindictam electorum suorum clamantium ad se die ac nocte, et patientiam habebit in illis?

8. "Dico vobis quia citò faciet vindictam illorum. Verumtamen Filius Hominis veniens, putas, inveniet fidem in terrâ?"

1. And he spoke also a parable to them, that <sup>1</sup>we ought always to pray, and not to faint;

2. Saying: There was <sup>2</sup>a judge in a certain city, who feared not God, <sup>3</sup>nor regarded man.

3. And there was a certain <sup>4</sup>widow in that city; and she came to him, saying: Avenge me of my adversary.

4. And he would not <sup>5</sup>for a long time. But afterwards he said within himself: Although I fear not God, nor regard man,

5. Yet because this widow is troublesome to me, I will avenge her, lest continually coming, she <sup>6</sup>weary me out.

6. And the Lord said: Hear what the <sup>7</sup>unjust judge saith:

7. And will not God avenge his <sup>8</sup>elect, who call to him day and night, and will have patience in their regard?

8. I say to you he will <sup>9</sup>quickly avenge them. But yet, when the Son of man cometh, shall he find, think you, <sup>10</sup>faith on earth?

The drift of this parable is to force upon the Church the necessity of continual prayer. In point of fact prayer is always going up to heaven, night and day, from various portions of the Catholic Church. The Divine Office and the Sacrifice of the

Mass are being continually offered. She may be persecuted like the poor widow, and the Lord may seem to care neither for retributive justice nor for His children. "*Deus habet suas moras et horas*," and He will come in His time and do summary destruction upon evil-doers.

The weakness of faith would seem (verse 8) to be attributed to negligence of prayer. If prayer falls away, faith will fall also, and a general defection may be expected towards the end of the world at the coming of Antichrist.

<sup>1</sup>*We ought*.—The original does not bear this, but rather that prayer should always be made. Individuals pray always when they do everything in God's presence with the intention of pleasing Him.

<sup>2</sup>*A judge*.—There are many such judges in the East, even at the present day.

<sup>3</sup>*Nor regarded man*.—He had not even human respect, the last stronghold of decency.

<sup>4</sup>*Widow*.—She was robbed and injured in various ways by some unjust neighbour, and could not take the law into her own hands.

<sup>5</sup>*For a long time*.—He listened to her importunities until they became tiresome.

<sup>6</sup>*Weary me out*.—The original is *blacken not my eyes—do not pound me like a pugilist*. A French writer says, the English word which comes nearest to it is "*plague me*," or "*bother me*."

<sup>7</sup>*Unjust judge*.—A contrario, this is a parable, a dissimile, and makes the argument become *a fortiori*.

<sup>8</sup>*Elect*.—Who seem so neglected—left to the scourge of every tyrant and iniquitous government. Will not their continual cries for help be heard?

<sup>9</sup>*Quickly*.—It will be done quickly and thoroughly when once begun. He chastises whole nations at a time.

<sup>10</sup>*Faith*.—It would seem as if faith were on the decline almost everywhere at present.

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Prayer :	Permissions of God :
1st. Continuous in will at least.	1st. To the rich to rob the poor.
2nd. Persevering to the end.	2nd. To governors to injure the governed.
3rd. Sure of its effect.	3rd. To laws to injure the Church. All this makes Saints, and great ones.

9. Dixit autem, et ad quosdam qui in se confidebant tanquam iusti et aspernabantur ceteros parabolam istam :

10. "Duo homines ascenderunt in templum ut orarent: unus pharisæus et alter publicanus.

11. "Pharisæus stans, hæc apud se orabat :—DEUS, gratias ago tibi quia non sum sicut ceteri hominum, raptores, iniusti, adulteri; velut etiam hic publicanus :

12. "Jejuno bis in sabbato; decimas do omnium quæ possideo.

13. "Et publicanus, à longè stans, nolebat nec oculos ad cælum levare, sed percutiebat pectus suum dicens :—DEUS, propitius esto mihi peccatori.

14. "Dico vobis, descendit hic justificatus in domum suam ab illo, quia omnis qui se exaltat humiliabitur, et qui se humiliat exaltabitur."

15. Afferebant autem ad illum et infantes ut eos tangeret. Quod cum viderent discipuli, increpabant illos.

16. JESUS autem, convocans illos, dixit : "Sinite pueros venire ad me, et nolite vetare eos: talium est enim regnum DEI.

9. He spoke also this parable to some who <sup>1</sup>trusted in themselves as just, and despised others.

10. Two men went up into the temple to pray; the one a <sup>2</sup>Pharisee, and the other a publican :

11. The Pharisee, <sup>3</sup>standing, prayed thus with himself: O God, I give thee thanks that I am not as the <sup>4</sup>rest of men, extortioners, unjust, adulterers, nor such as this publican.<sup>5</sup>

12. I <sup>6</sup>fast twice in the week: I give tithes of all that I possess.

13. And the publican, standing <sup>7</sup>afar off, would not so much as lift his eyes toward heaven: but <sup>8</sup>struck his breast, saying: O God, be merciful to me a sinner.

14. I say to you, this man went down to his house justified <sup>9</sup>rather than the other: because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

15. And they brought to him also <sup>10</sup>infants, that he might touch them. Which when the disciples saw, they rebuked them.

16. But Jesus, calling them together, said: <sup>11</sup>Suffer children to come to me, and forbid them not: for of such is the kingdom of God.

17. "Amen dico vobis, quicumque non acceperit regnum DEI sicut puer, non intrabit in illud.

17. Amen I say to you: Whosoever shall not <sup>12</sup>receive the kingdom of God as a child, shall not enter into it.

The scene presented here is worthy of the Sacred Limner. We can see the Pharisee in his grand dress, finely tasselled cloak and broad phylacteries, making his way to the Temple to pray; and the people making way for him and saluting him. The poor despised publican finds some unfrequented path whereby he can enter unnoticed.

The Pharisee stands up, so that all can see him, and many hear him, with his hands extended, the Jewish shawl over his shoulders and his eyes looking to heaven, whilst he uttered this grand piece of self-laudation.

The publican will not even look up, but humbly strikes his breast and asks the forgiveness of his sins.

When the two left the Temple the people made way again for the Pharisee. How faulty are our judgments!

<sup>1</sup>*Trusted in themselves and despised others.*—Perhaps some of His own followers.

<sup>2</sup>*Pharisee and publican.*—The two extremes of Jewish society.

<sup>3</sup>*Standing.*—The Jews generally prayed kneeling; but *standing* was very common.

<sup>4</sup>*Rest of men.*—Everybody was bad, except himself, and he must insult the poor publican whilst praying.

<sup>5</sup>We have seen a prayer taken from the Talmud, of Rabbi Nechunia ben Hakana, which was not much better.

<sup>6</sup>*Fast.*—His negative qualities were not enough.

<sup>7</sup>*Afar off.*—He was too humble to come near the Sacred Place.

<sup>8</sup>*Struck his breast.*—This was the usual sign of compunction.

<sup>9</sup>*Rather than.*—The Hebrew idiom used here would signify that the Pharisee went home worse than he came, and was not justified at all.

<sup>10</sup>*Infants.*—Now comes a sweet application of the lesson taught by the parable.

<sup>11</sup>*Suffer.*—He loved children, and proposed them for their simplicity and want of cunning, as models for would-be Pharisees.

<sup>12</sup>*Receive the kingdom of God.*—His doctrines to wit, and the practice of the virtues He inculcates.

S. Gregory says a man is proud :

1st. When he thinks he has virtue.

2nd. When he attributes the same to his own merits.

3rd. When he thinks he has what he has not.

4th. When he is singular, and despises others.

Humility :

1st. Thinks lowly of itself.

2nd. Does not like display.

3rd. Feels ashamed before the face of God.

4th. Is loved by heaven and earth.

18. Et interrogavit eum quidam princeps, dicens : "Magister bone, quid faciens vitam æternam possidebo ?"

19. Dixit autem ei JESUS : "Quid me dicis bonum ? Nemo bonus nisi solus DEUS.

20. "Mandata nōsti : *Non occides ; Non mæchaberis ; Non furtum facies ; Non falsum testimonium dices ; Honora patrem tuum et matrem.*"

21. Qui ait : "Hæc omnia custodivi à juventute meâ."

22. Quo audito, JESUS ait ei : "Adhūc unum deest : omnia quæcumque habes vende et da pauperibus, et habebis thesaurum in cœlo ; et veni, sequere me."

23. His ille auditis, contristatus est, quia dives erat valdè.

24. Videns autem JESUS illum tristem factum, dixit : "Quàm

18. And <sup>1</sup>a certain ruler asked him, saying : Good master, what shall I do to possess everlasting life ?

19. And Jesus said to him : Why dost thou call me good ? None is good but <sup>2</sup>God alone.

20. Thou knowest the commandments : Thou shalt not kill : Thou shalt not commit adultery : <sup>3</sup>Thou shalt not steal : Thou shalt not bear false witness : Honour thy father and thy mother.

21. And he said : 'All these I have kept from my youth.

22. Now when Jesus had heard this, he said to him : Yet one thing is wanting to thee : sell all that thou hast, and <sup>5</sup>give to the poor, and thou shalt have treasure in heaven : and come, follow me.

23. He, having heard these things, was sorrowful : for he was <sup>6</sup>very rich.

24. And Jesus, seeing him become sorrowful, said : How



difficilè qui pecunias habent in regnum DEI intrabunt !

25. "Facilius est enim camelum per foramen acûs transire quàm divitem intrare in regnum DEI."

26. Dixerunt qui audiebant : "Et quis potest salvus fieri ?"

27. Ait illis : "Quæ impossibilia sunt apud homines, possible sunt apud DEUM."

28. Ait autem Petrus : "Ecce nos dimisimus omnia et secuti sumus te."

29. Qui dixit eis : "Amen dico vobis, nemo est qui reliquit domum, aut parentes aut fratres, aut uxorem aut filios, propter regnum DEI,

30. "Et non recipiat multò plura in hoc tempore, et in sæculo venturo vitam æternam."

31. Assumpsit autem JESUS Duodecim, et ait illis :—"Ecce ascendimus Jerosolymam, et consummabuntur omnia quæ scripta sunt per prophetas de Filio HOMINIS.

32. "Tradetur enim gentibus, et illudetur et flagellabitur et conspuetur ;

33. "Et postquàm flagellaverint, occident eum, et tertià die resurget."

hardly shall they that have riches enter into the kingdom of God !

25. For it is easier for a camel to pass through 'the eye of a needle, than for a rich man to enter into the kingdom of God.

26. And they that heard it said : "Who, then, can be saved ?

27. He said to them : The things that are impossible with men are possible with God.

28. Then \*Peter said : Behold, we have left all things, and have followed thee.

29. And he said to them : Amen I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30. Who shall not receive much<sup>10</sup> more in this present time, and in the world to come life everlasting.

31. Then Jesus took unto him the twelve, and said to them : Behold, we go up to Jerusalem ; and all things shall be accomplished which were written by <sup>11</sup>the prophets concerning the Son of man.

32. For he shall be delivered to the <sup>12</sup>gentiles, and shall be mocked, and scourged, and spit upon :

33. And after they have scourged him, they will put him to death, and the third day he shall rise again.

34. Et ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quæ dicebantur.

34. And they understood none of these things; and this word <sup>12</sup>was hid from them; and they understood not the things that were said.

S. Luke summarises here, putting a number of incidents into a narrow space, which the other Evangelists give at greater length. It will be sufficient to point out those small matters in which he differs from the others or gives some new detail not before recorded. The young man wanted to do something more than the commandments and failed.

<sup>1</sup>*A certain ruler.*—The other Evangelists do not say he was a ruler.

<sup>2</sup>*God alone* is essentially good. Was thus put to bring a confession from the young man.

<sup>3</sup>*Thou shalt not steal*—The seventh commandment is placed before the sixth in the Greek, both here and in S. Mark.

<sup>4</sup>*All these.*—It seems he told the truth, and was accordingly a just man before God.

<sup>5</sup>*Give to the poor.*—Elsewhere it is distribute; but both expressions come to the same.

<sup>6</sup>*Very rich.*—It seems he was *rich* in the scripture sense of the expression, namely, attached to his riches.

<sup>7</sup>*The eye of a needle.*—Our Lord addresses these words to His Apostles, as soon as the young man was so far on his way home as to be out of hearing.

<sup>8</sup>*Who then can be saved?*—Who? among Jews especially!

<sup>9</sup>*Peter.*—He speaks for the rest and declares that they have left all things. They did not leave much; but it was their *all*.

<sup>10</sup>*More.*—Not in a temporal way, but in the absence of cares and counterbalancing blessings.

<sup>11</sup>*The prophets.*—Most of them spoke either plainly or in figure of the Passion.

<sup>12</sup>*Gentiles.*—Luke passes over the Jews' share of the matter.

<sup>13</sup>*Was hid.*—Their notions of temporal glory had not yet left them.

#### Vocations to religion require

1st. Courage.

2nd. Detachment.

3rd. Determination.

#### Summary of the Passion :

1st. Goes up to Jerusalem.

2nd. Given over to the Gentiles and maltreated.

3rd. Put to death.

4th. Rise again.

35. Factum est autem, cūm appropinquaret Jericho, cæcus quidam sedebat secūs viam, mendicans.

36. Et, cūm audiret turbam prætereuntem, interrogabat quid hoc esset.

37. Dixerunt autem ei quòd Jesus Nazarenus transiret.

38. Et clamavit dicens: "Jesu fili David, miserere mei."

39. Et qui præibant increpabant eum ut taceret. Ipse verò multò magis clamabat: "Fili David, miserere mei!"

40. Stans autem Jesus, jussit illum adduci ad se. Et, cūm appropinquasset, interrogavit illum,

41. Dicens: "Quid tibi vis faciam?" At ille dixit: "Domine, ut videam!"

42. Et Jesus dixit illi: "Respice: fides tua te salvum fecit."

43. Et confestim vidit, et sequebatur illum magnificans DEUM. Et omnis plebs, ut vidit, dedit laudem DEO.

35. Now it came to pass, that, when he <sup>1</sup>drew nigh to Jericho, a certain blind man sat by the wayside, <sup>2</sup>begging.

36. And when he heard the multitude passing by, he asked <sup>3</sup>what this meant.

37. And they told him that Jesus of Nazareth was passing by.

38. And he cried out, saying: Jesus, <sup>4</sup>'Son of David, have mercy on me.

39. And they that <sup>5</sup>went before rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me.

40. And Jesus stood and commanded him <sup>6</sup>to be brought to him. And when he was come near, he asked him,

41. Saying: What wilt thou that I do to thee? But he said: Lord, <sup>7</sup>that I may see.

42. And Jesus said to him: <sup>8</sup>'Receive thy sight: thy faith hath made thee whole.

43. And immediately he saw, and followed him, <sup>9</sup>glorifying God. And all the people, when they saw it, <sup>10</sup>gave praise to God.

There are differences of opinion amongst commentators as to the precise date of this miracle. From S. Luke's Gospel it is evident that it occurred as Our Lord was on His way to Jerusalem for His Passion. He passed through Jericho then, and other incidents occurred.

The principle guiding us in refraining from attempts at reconciliation is this: It is easy to see that cures just like each other

occurred almost every day, and many times in the same day. If a blind man were cured in a certain place, he would tell another blind man to stand there until Our Lord passed, and shout out like him. One Evangelist writes one case and the other writes another. One man could be cured as they entered the town, and one like him, when they left.

<sup>1</sup>*Drew nigh to Jericho.*—This town stood on His way to Jerusalem from Galilee.

<sup>2</sup>*Begging.*—Blind people, who cannot learn, or have not the opportunity of learning trades, must beg for a livelihood.

<sup>3</sup>*What this meant.*—He heard the noise of the approaching crowd and was surprised. These passers-by would seem to be those who were coming out to join the multitude.

<sup>4</sup>*Son of David.*—He gave the Messianic title, and not the popular one of Our Lord.

<sup>5</sup>*Went before.*—These were the front portion of the procession, preceding Our Lord, who was surrounded by His Apostles and followed by His admirers.

<sup>6</sup>*To be brought to Him.*—This is a special remark of S. Luke's.

<sup>7</sup>*That I may see.*—The one great privation was his trouble, even more than his poverty.

<sup>8</sup>*Receive thy sight.*—Making him a present, as it were, because his faith entitled him to it.

<sup>9</sup>*Glorifying God.*—He was different from the nine lepers.

<sup>10</sup>*Gave praise to God.*—Whether directly to God the Father, or to the Son, does not appear.

Our Lord's activity :

1st. He always walked, except once, when on land.

2nd. He spoke parables and instructions as he went.

3rd. Cured everyone, and answered questions.

Blindness is figurative as well as real :

1st. Persons in error or doubt should pray.

2nd. They ought to make enquiries.

3rd. Be brought to Jesus by His disciples or servants.

## CHAPTER XIX.

*Zacheus entertains Christ. The parable of the pounds. Christ rides upon an ass ; and weeps over Jerusalem.*

1. Et, ingressus, perambulabat Jericho.

2. Et ecce vir nomine Zachæus: et hic princeps erat publicanorum, et ipse dives:

3. Et quærebat videre JESUM quis esset, et non poterat præ turbâ, quia saturâ pusillus erat.

4. Et præcurrens, ascendit in arborem sycomorum ut videret eum, quia indè erat transiturus.

5. Et cùm venisset ad locum, suspiciens JESUS, vidit illum, et dixit ad eum: "Zachæe, festinans descende, quia hodiè in domo tuâ oportet me manere."

6. Et festinans descendit, et excepit illum gaudens.

7. Et cùm viderent omnes, murmurabant, dicentes quòd ad hominem peccatorem divertisset.

8. Stans autem Zachæus, dixit ad Dominum: "Ecce dimidium bonorum meorum, Domine, do pauperibus, et, si quid aliquem defraudavi, reddo quadruplum."

1. And entering in, he walked <sup>1</sup>through Jericho.

2. And, behold, there was a man, by name <sup>2</sup>Zacheus: and this was the chief of the publicans; and he was rich.

3. And he sought to see Jesus, who he was; and he could not for the crowd; because he was <sup>3</sup>little of stature.

4. And he ran before, and climbed up into a <sup>4</sup>sycamore-tree, that he might see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and saw him, and said to him: Zacheus, make haste, and come down: for to-day <sup>5</sup>I must abide in thy house.

6. And he made haste, and came down, and received him with joy.

7. And when they all saw it, they murmured, saying: That he was gone to be a guest with a man that is <sup>6</sup>a sinner.

8. But Zacheus <sup>7</sup>stood, and said to the Lord: behold, Lord, the half of my goods I give to the poor: and if I have wronged any man of any thing, I restore him <sup>8</sup>fourfold.

9. Ait JESUS ad eum : " Quia hodiè salus domui huic facta est, eo quòd et ipse filius sit Abrahæ.

10. " Venit enim Filius Hominis quærere et salvum facere quod perierat."

9. Jesus said to him : This day is salvation come to this house : because he also is a <sup>9</sup>son of Abraham.

10. For the Son of man is come to seek and to save that <sup>10</sup>which was lost.

The significance of this incident is very great. This was the chief of the publicans, and consequently a *heathen*. By His goodness Our Lord consecrated his house, and this was the first sanctuary, as it were, of the New Law. This is why the Church appoints this Gospel to be read at the dedication of her Churches. Whether he went to heathendom from Judaism, or was considered as having done the equivalent by becoming chief of the publicans, is a question. The Greek Fathers think he was a pagan by birth, then became a Jew, and then went back. That he was, in the eyes of the Jews, even worse than a pagan, is quite clear from the context. *Lost* was a great word when uttered by Our Divine Lord.

<sup>1</sup>*Through Jericho*.—He went to seek a lodging where He Himself knew He could find one.

<sup>2</sup>*Zacheus*.—They say this is the Hebrew word Zaccai, inflected. Hebrews were common publicans, but not chiefs, who were Roman citizens, and able to lend money to the Governors, which they exacted from the people.

<sup>3</sup>*Little of stature*.—He was not able to push his way to Our Lord, and found out a way of getting a peep at Him.

<sup>4</sup>*Sycamore-tree*.—They say this was half a fig-tree, and half a mulberry.

<sup>5</sup>*I must*.—Your fervour and good dispositions constrain me.

<sup>6</sup>*A sinner*.—His occupation was sinful in the eyes of the Jews. They were not as fervent as Zacheus, sinner and all as he seemed. Venerable Bede says : " Zacheus was a camel going through the eye of a needle into the kingdom of heaven."

<sup>7</sup>*Stood*.—This might happen as Our Lord was entering his house, or when He was taking His leave next morning.

<sup>8</sup>*Fourfold*.—The Jewish law was a fifth over the sum. The Roman law was the exact thing ; and fourfold for thieves. Zacheus makes a thief's restitution according to Roman law.

<sup>9</sup>*Son of Abraham*.—Relying on these words, most modern writers

maintain he was a Jew. Our Lord makes him a child of Abraham by adoption, as S. Paul calls all Christians. Some identify him with S. Mathias. Others say he became a disciple, and afterwards a bishop.

<sup>10</sup>*Which was lost.*—This was Our Lord's great concern—sinners.

### Zacheus :

- 1st. Made great natural efforts.
- 2nd. Christ saw him, and gave him grace.
- 3rd. He obeys with alacrity and delight.
- 4th. Makes fine satisfaction for his sins.

### A material Church :

- 1st. Is the abode of Our Redeemer.
- 2nd. Salvation comes to the household there.
- 3rd. There is saved what has been lost.
- 4th. There do sinners recover the inheritance by penance.

11. Haec illis audientibus adjiciens dixit parabolam, eo quod esset propè Jerusalem, et quia existimarent quod confestim regnum DEI manifestaretur.

12. Dixit ergo:—"Homo quidam nobilis abiit in regionem longinquam accipere sibi regnum, et reverti.

13. "Vocatis autem decem servis suis, dedit eis decem mnas, et ait ad illos: Negotiamini dum venio.

14. "Cives autem ejus oderant eum, et miserunt legationem post illum, dicentes: Nolumus hunc regnare super nos.

15. "Et factum est ut rediret accepto regno: et jussit vocari

11. As they were hearing these things, he added and spoke a parable, because he was 'nigh to Jerusalem; and because they thought that the kingdom of God should immediately be manifested.

12. He said, therefore: A certain 'nobleman went into a far country to receive for himself a kingdom, and to return.

13. And, calling his ten servants, he delivered them ten 'pounds, and said to them: Trade, till I come.

14. But his citizens hated him: and they sent an embassy after him, saying: 'We will not have this man to reign over us.

15. And it came to pass that he returned, having received

*servos quibus dedit pecuniam, ut sciret quantum quisque negotiatus esset.*

16. "Venit autem primus, dicens: Domine, mna tua decem mnas acquisivit.

17. "Et ait illi: Euge, bone serve: quia in modico fuisti fidelis, eris potestatem habens super decem civitates.

18. "Et alter venit dicens: Domine, mna tua fecit quinque mnas.

19. "Et huic ait: Et tu esto super quinque civitates.

20. "Et alter venit, dicens: Domine, ecce mna tua, quam habui repositam in sudario:

21. "Timui enim te, quia homo austerus es: tollis quod non posuisti, et metis quod non seminasti.

22. "Dicit ei:—De ore tuo te judico, serve nequam: sciebas quodd ego homo austerus sum, tollens quod non posui, et metens quod non seminavi:

23. "Et quare non dedisti pecuniam meam ad mensam, ut ego, veniens, cum usuris utique exegissem illam?

the kingdom: and he commanded his <sup>s</sup>servants to be called, to whom he had given the money; that he might know how much every man had gained by trading.

16. And the first came, saying: Lord, thy pound hath gained ten pounds.

17. And he said to him: Well done, thou good servant: because thou hast been faithful in a little, thou shalt have power over ten cities.

18. And the second came, saying: Lord, thy pound hath gained five pounds.

19. And he said to him: Be thou also over five cities.

20. And <sup>a</sup>another came, saying: Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21. For I feared thee, because thou art an <sup>a</sup>austere man: thou takest up what thou didst not lay down, and thou reapest what thou didst not sow.

22. He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow:

23. And why then didst thou not give my money into <sup>t</sup>the bank; that at my coming I might have required it with usury?



24. "Et astantibus dixit : Auferte ab illo mnam, et date illi qui decem mnas habet.

25. "Et dixerunt ei : Domine, habet decem mnas.—

26. "Dico autem vobis quia omni habenti dabitur et abundabit; ab eo autem qui non habet, et quod habet auferetur ab eo.

27. "Verumtamen, inimicos meos illos, qui noluerunt me regnare super se, adducite huc, et interficite ante me."

24. And he said to them that stood by: Take the pound away from him, and give it to him that <sup>a</sup>hath the ten pounds.

25. And they said to him: Lord, he hath ten pounds.

26. But I say to you, that to every one that hath shall be given, and he shall abound: and from him <sup>10</sup>that hath not even that which he hath shall be taken from him.

27. But as for those my enemies, who would not have me reign over them, bring them hither: and <sup>11</sup>kill them before me.

Our Lord's parables being taken from circumstances or events well known to His hearers, it is probable that Archelaus' journey to Rome is here hinted at. He went to obtain a kingdom and the Jews sent a deputation to Rome against him. Caesar refused the kingdom, but sent him back as governor or tetrarch; when it is very likely he was revenged on the deputies and others.

The application of the parable is thus: Our Lord is now in the midst of an enthusiastic crowd, on his way from Jericho and about to make His triumphal entry into Jerusalem. They are all expecting the beginning of the temporal reign of the Messiah. He lets them know that He must leave them now and go into a far distant country. He points out their duties till He returns in Judgment. Beware of laying hands on His followers, and let the followers make the best use they can of the graces He gives them.

<sup>1</sup>*Nigh to Jerusalem.*—This city was but seven hours' walk from Jericho.

<sup>2</sup>*Nobleman.*—Kings were conquered and dethroned by the Romans, and they often conferred the kingdom upon some nobleman who would pay them back after their usages.

<sup>3</sup>*Pounds (mna).*—This was supposed to be equal to about £10 sterling. Some make it £15 or £20, and some bring it down to £7. 10s., as Lingard does. It was a large sum in those days.

<sup>4</sup>*We will not have this man.*—"Not this man but Barabbas," said some of his hearers in a few days.

<sup>5</sup>*Servants.*—He called those who had a right to rewards first.

<sup>6</sup>*Another.*—This is but the third. What became of the seven? Some say these squandered the money; but it is more likely, that three are given as specimens for brevity's sake.

<sup>7</sup>*Austere man.*—This is the opinion they had of him seemingly, and he accepts it parabolically.

<sup>8</sup>*The bank.*—If you did not wish to trade with the money you might put it where it would make a profit without you.

<sup>9</sup>*Who hath ten.*—This man was the most diligent.

<sup>10</sup>*That hath not, even that which he hath.*—This seems an impossibility. One Evangelist says, "What he seemeth to have;" but the true sense is "his chances" of having for the future.

<sup>11</sup>*Kill them before me.*—The angels will be his ministers.

Eye-serving.

1st. We should serve God when trusted.

2nd. The results will tell.

3rd. He sees all and will judge.

The one-pound man.

1st. He would not trade himself.

2nd. Dog in the manger.

3rd. Thought himself a safe man and defended himself.

28. Et, his dictis, præcedebat ascendens Jerosolymam.

29. Et factum est, cùm appropinquasset ad Bethphage et Bethaniam, ad montem qui vocatur Oliveti, misit duos discipulos suos.

30. Dicens: "Ite in castellum quod contrà est: in quod introeuntes, invenietis pullum asinæ alligatum, cui nemo unquàm hominum sedit: solvite illum et adducite.

28. And when he had said these things, he went before, going up to Jerusalem.

29. And it came to pass, when he was come nigh to<sup>1</sup>Bethphage and Bethania, at the mountain called Olivet, he sent two of his disciples,

30. Saying: Go ye into the town which is over against you: entering into it, you shall find the<sup>2</sup>colt of an ass tied, on which no man hath ever sat: loose him, and bring him hither.

31, "Et si quis vos interroga-  
verit: Quarè solvitis? sic dice-  
tis ei: Quia Dominus operam  
ejus desiderat."

32. Abierunt autem qui  
missi erant, et invenerunt,  
sicut dixit illis, stantem pullum.

33. Solventibus autem illis  
pullum, dixerunt domini ejus ad  
illos: "Quid solvitis pullum?"

34. At illi dixerunt: "Quia  
Dominus eum necessarium ha-  
bet."

35. Et duxerunt illum ad  
JESUM. Et, jactantes vesti-  
menta sua suprâ pullum, im-  
posuerunt JESUM.

36. Eunte autem illo, sub-  
sternebant vestimenta sua in viâ.

37. Et cùm appropinquaret  
jam ad descensum montis Oli-  
veti, cœperunt omnes turbæ  
discipulorum, gaudentes, lau-  
dare DEUM voce magnâ super  
omnibus quas viderant virtu-  
tibus,

38. Dicentes: "Benedictus  
qui venit rex in nomine Domini!  
Pax in cœlo, et gloria in ex-  
celsis!"

39. Et quidam pharisæorum,  
de turbis, dixerunt ad illum:  
"Magister, increpa discipulos  
tuos."

40. Quibus ipse ait: "Dico  
vobis quia, si hi tacuerint,  
lapides clamabunt."

31. And if any man shall ask  
you: why do you loose him?  
You shall say thus unto him:  
Because <sup>the</sup> Lord hath need of  
his service.

32. And they that were sent  
went their way and found the  
colt standing, as he had said to  
them.

33. And as they were loosing  
the colt, <sup>the</sup> owners thereof  
said to them: Why loose you  
the colt?

34. But they said: Because  
the Lord hath need of him.

35. And they brought him  
to Jesus. And casting their  
<sup>garments</sup> on the colt, they set  
Jesus thereon.

36. And as he went, they  
spread their clothes underneath  
in the way.

37. And when he was now  
coming near <sup>the</sup> descent of  
mount Olivet, <sup>the</sup> whole mul-  
titude of his disciples began  
with joy to praise God with a  
loud voice, for all the mighty  
works they had seen,

38. Saying: Blessed is he who  
cometh <sup>king</sup> in the name of  
the Lord, <sup>peace</sup> in heaven and  
glory on high.

39. And some of the Phari-  
sees from amongst the multi-  
tude said to him: Master,  
rebuke thy disciples.

40. And he said to them: "I  
tell you, that if these should  
hold their peace, the stones will  
cry out."

S. Luke omits here the stay in the house of Simon the leper the anointing by Mary, the remarks thereupon which are noted in the other Evangelists. There is a special episode in S. John not mentioned by the others.

☛ It is not our intention to make a Harmony. Among many harmonists, we have seen none which we have admired so much as that by Dr. Walsh of Maynooth, on the Passion. It is very full and very accurate even to the most minute details. His notes, without stopping at the exegesis, give more than those who dwell longer on them.

<sup>1</sup>*Bethphage and Bethania.*—Bethania is supposed to be the chief town in Bethphage, which was the same as the fig-country.

<sup>2</sup>*Colt of an ass.*—*Assinae* is added in the Vulgate to specify what sort of an animal it was.

<sup>3</sup>*The Lord hath need.*—This reason seemed to have been perfectly satisfactory to the owners.

<sup>4</sup>*The owners.*—They were likely followers of Our Lord, as He was often in Bethania and made converts there, especially after the raising of Lazarus.

<sup>5</sup>*Garments.*—They improvised a sort of saddle.

<sup>6</sup>*The descent.*—There were three ways from Mount Olivet. They passed the brook Kedron at the foot of the mount, and then ascended to Jerusalem.

<sup>7</sup>*The whole multitude.*—It was a *vox populi vox Dei*.

<sup>8</sup>*King.*—This word is special in S. Luke. Each person in the crowd shouted what he thought suited, but the most common were the salutations of the Angels at the time of His birth.

<sup>9</sup>*Peace and glory* are put here instead of the Hosannas of SS. Matthew and Mark.

<sup>10</sup>*I tell you, that if these should hold their peace, the stones will cry out.*—S. Luke alone gives these words of Our Lord.

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Our Lord's grand entry :

- 1st. He rides upon an ass.
- 2nd. That ass is borrowed.
- 3rd. He has not even a saddle.
- 4th. Yet saluted King.

Our Lord's sad entry :

- 1st. Enters a prisoner.
- 2nd. Is insulted.
- 3rd. Brought to be judged.
- 4th. And condemned.

41. Et ut appropinquavit, videns civitatem, flevit super illam, dicens :

42. "Quia si cognovisses et tu, et quidam in hac, quæ ad pacem tibi ! Nunc autem abscondita sunt ab oculis tuis.

43. "Quia venient dies in te, et circumdabunt te et coangustabunt te undiquè,

44. "Et ad terram prosterment te et filios tuos qui in te sunt, et non relinquent in te lapidem super lapidem, eo quòd non cognoveris tempus visitationis tuæ."

45. Et, ingressus in templum, cœpit ejicere vendentes in illo et ementes,

46. Dicens illis : "Scriptum est quia *Domus mea domus orationis est* : vos autem fecistis illam speluncam latronum."

47. Et erat docens quotidie in templo. Principes autem sacerdotum, et scribæ et principes plebis, quærebant illum perdere :

48. Et non inveniebant quid facerent illi. Omnis enim populus suspensus erat audiens illum.

41. And when he drew near, seeing the city, <sup>1</sup>he wept over it, saying :

42. If thou also hadst known, and that in this thy day, the things that are <sup>2</sup>for thy peace : but now they are <sup>3</sup>hidden from thy eyes.

43. For the days shall come upon thee : and <sup>4</sup>thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side.

44. And beat thee flat to the ground, and <sup>5</sup>thy children who are in thee : and they shall not leave in thee a stone upon a stone : because thou hast not known the time of <sup>6</sup>thy visitation.

45. And, entering into the temple, he began to cast out them that sold therein, and them that bought,

46. Saying to them : It is written : <sup>7</sup>My house is the house of prayer. But you have made it a den of thieves.

47. And he was teaching daily in the temple. And <sup>8</sup>the chief priests, and the Scribes, and the rulers of the people, sought to destroy him :

48. And <sup>9</sup>they found not what to do to him. For all the people were <sup>10</sup>held in suspense, hearing him.

Our Evangelist passes over several incidents here which are recorded by the others.

He represents Our Lord as riding in triumph into Jerusalem, and having Himself proclaimed as king by the populace.

He is king now in the Temple. Two places for the reign of Jesus—the hearts of His people and the Church. He first clears the place of all that could defile it. Scatters the men and their money and their tables out of His way like chaff before the wind. He then takes his seat, and instructs the populace. This reign lasted *three days*. The Sunday, Monday, and Tuesday of Holy Week. On Wednesday He prepared for His Passion.

<sup>1</sup>*He wept over it.*—Jesus wept several times in his life, but it is not recorded that he ever laughed. He was the Man of Sorrows, and acquainted with sins and infirmities.

<sup>2</sup>*For thy peace.*—The sentence not finished. People in weeping, observes one critic, do not finish their sentences. This, however, was a Hebrew way of predicting woes, and much used by David and the prophets.

<sup>3</sup>*Hidden.*—You do not deserve to have your eyes opened.

<sup>4</sup>*Thy enemies.*—These were the Romans under Titus.

<sup>5</sup>*Thy children in thee.*—This refers to the inhabitants for whom Our Lord feels. Many of those who were around Him lived to see this prophecy fulfilled.

<sup>6</sup>*Thy visitation.*—Our Lord's visit in His Incarnation and Mission.

<sup>7</sup>*My house.*—Although He quotes from the prophets, He means that it is His house as well. This force of His words has been frequently pointed out.

<sup>8</sup>*The chief priests.*—The people themselves did not, as we see lower down, until they were tutored into doing so later on.

<sup>9</sup>*They found not what to do with him.*—They feared the people, and must have some popular excuse.

<sup>10</sup>*Held in suspense.*—The people were enchanted.

#### Jesus wept over it.

1st. He weeps when sinners listen not.

2nd. He weeps at seeing their doom.

3rd. He weeps at their fickleness.

4th. He weeps at the scene next Friday.

#### The Visitation.

Jerusalem was destroyed because:

1st. She would not recognise her Saviour.

2nd. Rejected the grace offered her.

3rd. Maligned the giver of grace, and

4th. Put Him to death.

## CHAPTER XX.

*The parable of the husbandmen. Of paying tribute to Cæsar :  
and of the resurrection of the dead.*

1. Et factum est, in unâ di-  
erum, docente illo populum in  
templo et evangelizante, con-  
venerunt principes sacerdotum  
et scribæ cum senioribus :

2. Et aiunt dicentes ad illum :  
"Dic nobis in quâ potestate hæc  
facis, aut quis est qui dedit tibi  
hanc potestatem."

3. Respondens autem JESUS,  
dixit ad illos : "Interrogabo vos  
et ego unum verbum : respon-  
dete mihi :

4. Baptismus Joannis de cælo  
erat, an ex hominibus ? "

5. At illi cogitabant intrâ se,  
dicentes : " Quia si dixerimus  
*De cælo*, dicet : *Quare ergo non  
credidistis illi ?*

6. " Si autem dixerimus *Ex  
hominibus*, plebs universa lapi-  
dabit nos : certi sunt enim Joan-  
nem prophetam esse."

7. Et responderunt se nescire  
undè esset.

8. Et JESUS ait illis : " Neque  
ego dico vobis in quâ potestate  
hæc facio."

1. And it came to pass, in  
one of the days when he was  
teaching the people in the  
temple, and preaching the gos-  
pel, the chief priests and the  
Scribes, with the ancients, met  
together,

2. And spoke to him, saying :  
"Tell us, by what authority doest  
thou these things ? or who is  
he that hath given thee this  
authority ?

3. And Jesus, answering, said  
to them : I will also ask you  
one word. Answer me :

4. The baptism of John, <sup>2</sup>was  
it from heaven, or of men ?

5. But they thought within  
themselves, saying : If we shall  
say, From heaven ; he will say :  
Why, then, did you not believe  
him ?

6. But if we say, Of men ;  
the whole people <sup>4</sup>will stone us :  
for they are certain that John  
was a prophet.

7. And <sup>4</sup>they answered, that  
they knew not whence it was.

8. And Jesus said to them :  
"Neither do I tell you by what  
authority I do these things.

9. Cœpit autem dicere ad plebem parabolam hanc: "—Homo plantavit vineam, et locavit eam colonis, et ipse peregrè fuit multis temporibus.

10. "Et, in tempore, misit ad cultores servum ut de fructu vineæ darent illi. Qui cæsum dimiserunt eum inanem.

11. "Et addidit alterum servum mittere. Illi autem, hunc quoque cædentes et afficientes contumeliâ, dimiserunt inanem.

12. "Et addidit tertium mittere: qui et illum, vulnerantes, ejecerunt.

13. "Dixit autem dominus vineæ: "Quid faciam? mittam filium meum dilectum: forsitan, cùm hunc viderint, verebuntur.

14. "Quem cùm vidissent coloni, cogitaverunt intrâ se, dicentes: Hic est hæres: occidamus illum, ut nostra fiat hæreditas.

15. "Et ejectum illum extrâ vineam occiderunt. Quid ergò faciet illis dominus vineæ?

16. "Veniet et perdet colonos istos, et dabit vineam aliis." Quo audito, dixerunt illi: "Absit!"

17. Ille autem, aspiciens eos, ait: "Quid est ergò hoc quod scriptum est: *Lapidem quem*

9. And he began to speak to the people this parable: A man planted a vineyard, and let it out to husbandmen: and he was abroad for a long time.

10. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard. But they beat him, and sent him away empty.

11. And again he sent another servant. And they beat him also, and, treating him reproachfully, sent him away empty.

12. And again he sent the third: and they wounded him also, and cast him out.

13. Then the lord of the vineyard said: "What shall I do? I will send my beloved son: it may be, when they see him, they will reverence him.

14. But when the husbandmen saw him, they <sup>8</sup>thought within themselves, saying: This is the heir; let us kill him, that the inheritance may be ours.

15. And casting him <sup>9</sup>out of the vineyard, they killed him. What, therefore, will the lord of the vineyard do to them?

16. He will come, and will destroy these husbandmen, and will give <sup>10</sup>the vineyard to others. And when they heard this, they said to him: <sup>11</sup>God forbid.

17. But he, looking on them, said: what is this, then, that is written: <sup>12</sup>The stone which the



*reprobaverunt ædificantes, hic factus est in caput anguli ?* •

18. "Omnis qui ceciderit super illum lapidem conquassabitur; super quem autem ceciderit, comminuet illum."

19. Et quærebant principes sacerdotum et scribæ mittere in illum manus illâ horâ, et timuerunt populum: cognoverunt enim quodd ad ipsos dixerit similitudinem hanc.

builders rejected, the same is become the head of the corner?

18. Whosoever shall fall upon that stone shall be bruised: and upon whomsoever it shall fall it will dash him to pieces.

19. And the chief priests and the Scribes sought to lay hands on him<sup>1</sup> the same hour: but they feared the people: for they knew that he spoke this parable against them.

S. Luke gives us but some portions of Our Lord's teaching in the Temple; chiefly the manner in which He scourged the Pharisees.

The Pharisees could see no good at all in anything He did; and now they must try and find some saying of His for which they may be able to arraign Him before the Sanhedrim. The people are listening; and, knowing the admiration they had for Our Lord, the Pharisees are afraid of being stoned if they do anything cruel or harsh to Him. They begin asking Him questions, and every question puts them in a worse position, as well as giving Him an opportunity of letting them, and all, see it.

<sup>1</sup>*One of the days.*—S. Luke does not intend to give us a full record of the doings of those days; but is concerned now merely with the stratagems of the Pharisees and seniors.

<sup>2</sup>*Tell us.*—They asked this question of John before, and had some sharp words for their answer. Our Lord reminds them of this. He always appealed to His works.

<sup>3</sup>This is a crucial question—a dilemma, and they see its force.

<sup>4</sup>*Will stone us.*—This is what they dreaded, even though John had long ago been put to death by Herod.

<sup>5</sup>*They answered, that they knew not.*—Elsewhere it is *we know not*.

<sup>6</sup>*Neither do I tell you.*—You conceal what you think, and will not tell it, for fear of the people. *I answer a fool according to his folly.*

<sup>7</sup>*What shall I do?*—This represents the divine consultation about man's creation; and an analagous one at the Incarnation.

<sup>8</sup>*Thought within themselves.*—As if the priests and ancients did verily suspect who Jesus was.

<sup>9</sup>*Out of the vineyard.*—To Calvary, out of Jerusalem.

<sup>10</sup>*The vineyard to others.*—Elsewhere some in the crowd make this answer.

<sup>11</sup>*God forbid!*—This is the only instance of this expression in the Gospels.

<sup>12</sup>*The stone which the builders rejected.*—They saw the application.

<sup>13</sup>*The same hour.*—So wroth were they become. A guilty conscience—*against them.*

Jesus answered questions asked Him in simplicity, and for information; but not those asked for mere curiosity or wickedness.

This parable refers to the Jews:

1st. The context shows it.

2nd. The priests so understood it.

3rd. The effects have proved it.

20. Et, observantes, miserunt insidiatores qui se justos simulant, ut caperent eum in sermone, ut traderent illum principatui et potestati præsidis.

20. And being upon the watch, they sent spies, who should <sup>1</sup>feign themselves just, that they might take hold of him in his words, that they might <sup>2</sup>deliver him up to the authority and power of the governor.

21. Et interrogaverunt eum dicentes: "Magister, scimus quia rectè dicis et doces, et non accipis personam, sed viam DEI in veritate doces:

21. And they asked him, saying: Master, <sup>1</sup>we know that thou speakest and teachest rightly: and thou hast no respect of person, but teachest the way of God in truth:

22. "Licet nobis tributum dare Cæsari, an non?"

22. 'Is it lawful for us to give tribute to Cæsar or not?

23. Considerans autem dolum illorum, dixit ad eos: "Quid me tentatis?"

23. But he, considering their deceit, said to them: "Why tempt you me?"

24. "Ostendite mihi denarium: cujus habet imaginem et inscriptionem?" Respondentes dixerunt ei: "Cæsaris."

24. Show me a penny. Whose image and inscription hath it? They, answering, said to him: Cæsar's.

25. Et ait illis: "Reddite ergò quæ sunt Cæsaris Cæsari, et quæ sunt DEI DEO."

26. Et non potuerunt verbum ejus reprehendere coràm plebe; et, mirati in responso ejus, tacuerunt.

27. Accesserunt autem quidam sadducæorum, qui negant esse resurrectionem, et interrogaverunt eum,

28. Dicentes: "Magister, Moyses scripsit nobis, si frater alicujus mortuus fuerit habens uxorem, et hic sine liberis fuerit, ut accipiat eam frater ejus uxorem, et suscitet semen fratri suo.

29. "Septem ergò fratres erant: et primus accepit uxorem, et mortuus est sine filiis;

30. "Et sequens accepit illam, et ipse mortuus est sine filio;

31. "Et tertius accepit illam: similiter et omnes septem, et non reliquerunt semen; et mortui sunt.

32. "Novissimè omnium, mortua est et mulier.

33. "In resurrectione ergò, cujus eorum erit uxor, siquidem septem habuerunt eum uxorem?"

34. Et ait illis JESUS: "Filii hujus sæculi nubunt et traduntur ad nuptias:

25. And he said to them: "Render, therefore, to Cæsar the things that are Cæsar's, and to God the things that are God's.

26. And they could not reprehend his word<sup>7</sup> before the people; and, wondering at his answer, they held their peace.

27. And there came to him some of the Sadducees, who deny that there is<sup>8</sup> any resurrection: and they asked him,

28. Saying: Master, Moses wrote unto us; If any man's brother die, having a wife, and he hath been without children, that his brother should take her to wife, and raise up seed to his brother.

29. There were, therefore, seven brethren; and the first took a wife and died without sons.

30. And the next took her to wife and he also died without a son.

31. And the third took her. And in like manner all the seven, and they left no seed, and died.

32. Last of all the woman died also.

33. In the resurrection, therefore, whose wife of them shall she be? <sup>9</sup>since the seven had her to wife.

34. And Jesus said to them <sup>10</sup>the children of this world marry, and are given in marriage:

35. "Illi verò qui digni habebuntur sæculo illo, et resurrectione ex mortuis, neque nubent neque ducent uxores :

36. "Neque enim ultrà mori poterunt. Æquales enim angelis sunt, et filii sunt Dei, cùm sint filii resurrectionis.

35. But they that shall be accounted <sup>1</sup>worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives,

36. Neither can they die any more; for they are <sup>2</sup>equal to Angels, and are the children of God, since they are the children of resurrection.

We have a very lively picture of the scene by S. Luke. The other Evangelists have given the matter of it, but the touches of S. Luke beautify it somewhat as a picture.

They send men who should seem simple and ignorant now. The former were doctors and paraded themselves as such. Knowing this, they send *quasi* ignorant, innocent men, with cases of conscience. They were sly, fearfully sly, and were nearly certain they could catch something either for Pilate or for Annas by the two grand questions they had so skilfully prepared in their simplicity.

There are several small marks of S. Luke's peculiar style which we shall merely point out, as these subjects have been dwelt upon before.

<sup>1</sup>*Feign themselves just.*—What a perfect description of the greasy, oily creature who insinuates himself into your confidence in order to betray you.

<sup>2</sup>*Deliver him up.*—That was their object. Another did it.

<sup>3</sup>The flattery here is exquisite. 1st. He teaches rightly. 2nd. Fears no man. 3rd. Goes the way of God in truth.

<sup>4</sup>*Is it lawful ?*—They now are prepared to be instructed !

<sup>5</sup>*Why tempt you me ?*—They see that they are found out, but think He is caught.

<sup>6</sup>*Render.*—All the Evangelists use the word. ἀπόδοτε (give back), and S. Luke makes Him give it with a stronger adverb. This was reproaching them for being in Cæsar's power, and having no money of their own.

<sup>7</sup>*Before the people.*—This was their aim. To get up a cry, a vulgar cry, against Him.

<sup>8</sup>*Any resurrection.*—S. Luke puts it strongly.

<sup>9</sup>*Since the seven had her.*—They think this a grand question.

<sup>10</sup>*The children of this world.*—This is all they care and think about.

<sup>11</sup>*Worthy of that world.*—This certainly is meant of the next. Might i not have a retrospective advice for those who chose celibacy here?

<sup>12</sup>*Equal to Angels.*—Ἰσάγγελοι. This Greek word is coined by S. Luke, and occurs nowhere else in the Gospels.

### Deceivers :

1st. Cannot deceive Our Lord.

2nd. May deceive their brethren.

3rd. Are finally deceived themselves.

### Purity :

1st. Marriage is, good—not for all.

2nd. Chastity is good—for all.

3rd. All cannot take the second, but all can take the first.—Paradox.

37. "Quia verò resurgant mortui, et Moyses ostendit secùs rubum, sicut dicit Dominum DEUM Abraham et DEUM Isaac et DEUM Jacob :

38. "DEUS autem non est mortuorum, sed vivorum : omnes enim vivunt ei."

39. Respondentes autem quidam scribarum, dixerunt ei : "Magister, benè dixisti."

40. Et ampliùs non audebant eum quidquam interrogare.

41. Dixit autem ad illos : "Quomodò dicunt Christum filium esse David :

42. "Et ipse David dicit in libro Psalmorum : *Dixit Dominus Domino meo : Sede à dextris meis,*

37. Now that the 'dead rise again, Moses also showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38. For he is not the God of the dead, but of the living : for 'all live to him.

39. And some of the Scribes, answering, said to him: Master, 'thou hast said well.

40. And after that they 'durst not ask him any more questions.

41. But he said to them: How say they that 'Christ is the son of David ?

42. And David himself saith in the book of Psalms : 'The Lord said to my Lord, Sit thou on my right hand,

43. "*Donec ponam inimicos tuos scabellum pedum tuorum?*"

44. "David ergò Dominum illum vocat: et quomodò filius ejus est?"

45. Audiente autem omni populo, dixit discipulis suis:

46. Attendite à scribis, qui volunt ambulare in stolis, et amant salutationes in foro, et primas cathedras in synagogis, et primos discubitus in conviviis;

47. "Qui devorant domos viduarum, simulantes longam orationem. Hi accipient damnationem majorem."

43. Till I make thy enemies thy footstool.

44. David then calleth him Lord: and how is he his son?

45. And in the hearing of all the people he said to his disciples:

46. <sup>1</sup>Beware of the Scribes, who desire to walk in long robes, and love <sup>2</sup>salutations in the market-place, and the <sup>3</sup>first chairs in the synagogues, and the chief rooms at feasts:

47. Who devour the houses of widows, <sup>4</sup>feigning long prayer. These shall receive <sup>5</sup>greater damnation.

The scene is changed now. Our Lord takes up their questions and the answers which He gave to them, in order to impart a lesson, primarily to His questioners, and secondly to His hearers.

He restores to its place the belief in the Resurrection which the Sadducees had tried to put away. As they accepted only the books of Moses, he quotes only from that source. He is applauded. They only admire.

Then He tries to lead them gradually to a belief in the Messiah, as being God and not merely man. This is done for the generality of the people. The subtle people are abashed. He gives them one practical advice, as the conclusion of an eloquent discourse. Beware of the scribes—and He describes them.

<sup>1</sup>*Dead rise again.*—That is to say their bodies are crumbled, but their souls still live, and are one day to resume them.

<sup>2</sup>*All live to Him.*—The point of the argument lies here. He is the life and all things live by Him, only live things can recognise Him, or have relations with Him.

<sup>3</sup>*Thou hast said well.*—This ended the interrogatories.

<sup>4</sup>*Durst not.*—They perceived that human ingenuity was of no effect in a contest against Divine Wisdom.

<sup>5</sup>*Christ.*—You know who he ought to be, or pretend to know. How is

it that He is David's Son, and Lord at the same time? There is only one explanation. He is God.

<sup>6</sup>*The Lord said to my Lord.*—Both these expressions applied to the Divinity as we have already remarked.

<sup>7</sup>*Beware of the Scribes.*—You have seen what sort of people these are now. I advise you to beware of them.

<sup>8</sup>*Salutations.*—They put on exterior sanctity in order to be honoured; but you see how holy they are.

<sup>9</sup>*First chairs.*—The scribes sat on chairs facing the people, whilst the others stood.

<sup>10</sup>*Feigning long prayer.*—These were supposed to be for the souls of their departed husbands.

<sup>11</sup>*Greater damnation.*—Using sacred things as means for temporal or sinful ends is very blameable, especially as those who do so ought to know better.

The Resurrection was taught by several. Job for instance.

1st. It is the only hope.

2nd. Providence cannot be explained otherwise.

3rd. It is the keystone of Religion.

Divinity of Christ.

1st. He is before David and Abraham.

2nd. David gives him the title.

3rd. Our Lord quotes it with approval.

## CHAPTER XXI.

*The widow's mites. The signs that should forerun the destruction of Jerusalem and the end of the world.*

1. Respiens autem, vidit eos qui mittebant munera sua in gazophylacium, divites :

2. Vidit autem et quamdam viduam pauperulam mittentem æra minuta duo :

3. Et dixit : " Verè dico vobis quia vidua hæc pauper plùs quàm omnes misit :

4. " Nàm omnes hi ex abundantia sibi miserunt in munera DEI, hæc autem ex eo quod deest illi : omnem victum suum quem habuit misit."

5. Et, quibusdam dicentibus de templo quòd bonis lapidibus et donis ornatum esset, dixit :

6. " Hæc quæ videtis, venient dies in quibus non relinquetur lapis super lapidem qui non destruatur."

7. Interrogaverunt autem illum dicentes : " Præceptor, quando hæc erunt, et quod signum cum fieri incipient ?"

8. Qui dixit : " Videte ne seducamini : multi enim venient in nomine meo, dicentes quia *Ego*

1. And <sup>1</sup>looking on, he saw the rich men cast their gifts into the treasury.

2. And he saw also a certain poor widow casting in <sup>2</sup>two brass mites.

3. And he said : Verily I say to you, that this poor widow hath cast in <sup>3</sup>more than they all.

4. For all these have of their abundance cast into the offerings of God : but she of her want hath cast in <sup>4</sup>all her living that she had.

5. And as some were saying of the temple, that it was adorned with <sup>5</sup>goodly stones and gifts he said :

6. These things which you see, the days will come, in which there shall not be left <sup>6</sup>a stone upon a stone, that shall not be thrown down.

7. And they asked him, saying : Master, <sup>7</sup>when shall these things be ? and what shall be the sign when they shall begin to come to pass ?

8. And he said : Take heed that you be not seduced ; for <sup>8</sup>many will come in my name,



*sum et tempus appropinquavit :*  
nolite ergo ire post eos.

9. "Cum autem audieritis  
prælia et seditiones, nolite ter-  
reri : oportet primùm hæc fieri ;  
sed nondùm statim finis."

10. Tunc dicebat illis : " Sur-  
get gens contrâ gentem, et reg-  
num adversus regnum ;

11. " Et terræ motus magni  
erunt per loca, et pestilentia et  
fames, terroresque de cælo, et  
signa magna erunt.

saying : I am he : and the time  
is at hand : go ye not, therefore,  
after them.

9. And when you shall hear  
of wars and seditions, be not  
terrified : These things must  
first come to pass, but the end  
is not yet immediately.

10. Then he said to them :  
Nation shall rise against na-  
tion, and kingdom against  
kingdom.

11. And there shall be great  
earthquakes in divers places,  
and pestilences, and famines,  
and <sup>10</sup>terrors from heaven ; and  
there shall be great signs.

Matters were picked from Our Lord's discourses before, during,  
and after his leaving the Temple. They arose out of the circum-  
stances or the observations made to Him.

The widow's offering brought forth a discourse on heroic  
charity ; which is not valued so much for the quantity or quality  
of the gift as for the goodwill of the giver.

The stones of the Temple are next admired, and who could  
have thought then that his prophecy would be so truly and  
terribly fulfilled.

He then speaks of the last day.

<sup>1</sup>*Looking on.*—He sat to rest Himself opposite the *gaxophylacium*, or  
alms-box.

<sup>2</sup>*Two brass mites.*—There was a rule in the Talmud that no one should  
put in as little as one small coin.

<sup>3</sup>*More than they all.*—Yet S. Mark tells us that they cast in a great deal.  
There was show and vanity in it, and it cost them little. Perhaps a good  
deal was restitution.

<sup>4</sup>*All her living.*—Poor generous creature. God blessed her.

<sup>5</sup>*Goodly stones.*—Many writers give us descriptions of these stones, and  
their cutting, and their value.

<sup>6</sup>*A stone upon a stone.*—What more unlikely thing at that moment ?

<sup>7</sup>*When shall these things be?*—He takes care not to answer the first question, but gives a sort of answer to the second.

<sup>8</sup>*Many will come in my name.*—This sign has recurred so often in history, and yet, though people were warned, numbers have been deceived.

<sup>9</sup>*Wars and seditions.*—The signs are given more at length elsewhere. He is now speaking of the destruction of the Temple.

<sup>10</sup>*Terrors from heaven.*—The histories of that time are full of those prodigies. Josephus, himself a Jew, recounts many of them.

Purity of intention :

1st. Makes small acts valuable.

2nd. Mixed intentions lessen acts.

3rd. Sacrifice is the highest.

Beauty :

1st. Fades in stones.

2nd. Fades in bodies.

3rd. Fades in characters.

12. "Sed ante hæc omnia, injicient vobis manus suas et persequentur, tradentes in synagogas et custodias, trahentes ad reges et præsides, propter nomen meum.

13. "Continget autem vobis in testimonium.

14. "Ponite ergò in cordibus vestris non præmeditari quemadmodum respondeatis.

15. "Ego enim dabo vobis os et sapientiam cui non poterunt resistere et contradicere omnes adversarii vestri.

16. "Trademini autem à parentibus et fratribus, et cognatis et amicis, et morte afficient ex vobis ;

12. But <sup>1</sup>before all these things they will lay their hands on you, and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors, for my name's sake :

13. And it shall happen to you for <sup>2</sup>a testimony.

14. Lay it up, therefore, in your hearts, not to meditate before how you shall answer.

15. For I will give you <sup>3</sup>a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.

16. And you shall be betrayed by your <sup>4</sup>parents and brethren, and kinsmen and friends : and some of you they will put to death.

17. "Et eritis odio omnibus propter nomen meum :

18. "Et capillus de capite vestro non peribit.

19. "In patientiâ vestrâ possidebitis animas vestras.

20. "Cùm autem videritis circumdari ab exercitu Jerusalem, tunc scitote quia appropinquavit desolatio ejus.

21. "Tunc, qui in Judæa sunt fugiant ad montes, et qui in medio ejus discedant, et qui in regionibus non intrent in eam :

22. "Quia dies ultionis hi sunt, ut impleantur omnia quæ scripta sunt.

23. Væ autem prægnantibus et nutrientibus, in illis diebus ! Erit enim pressura magna super terram, et ira populo huic.

24. "Et cadent in ore gladii, et captivi ducentur in omnes gentes, et Jerusalem calcabitur à gentibus, donec impleantur tempora nationum.

17. And you shall be hated by all men for my name's sake :

18. "But a hair of your head shall not perish.

19. In your patience you shall possess <sup>6</sup>your souls.

20. And when you shall see Jerusalem compassed about <sup>7</sup>with an army, then know that the desolation thereof is at hand.

21. Then let them that are in Judea <sup>8</sup>flee to the mountains : and let them who are in the midst thereof depart out : and let not them who are in the countries enter into it.

22. For these are the <sup>9</sup>days of vengeance, that all things may be fulfilled that are written.

23. But woe to them that are <sup>10</sup>with child, and give suck in those days ; for there shall be great distress in the land, and wrath upon this people.

24. And they shall <sup>11</sup>fall by the edge of the sword ; and shall be led away captives into all nations : and Jerusalem shall be trodden down by the gentiles ; till the times <sup>12</sup>of the nations be fulfilled.

The persecutions of you and the Church—we conclude to be the meaning of Our Lord's words here—will hasten the ruin of Jerusalem. The persecutions of the church in coming ages will hasten the downfall of great nations, and the great persecution will hasten—to human sight—the end of the world. That is, these ruins will come when the doers of evil shall least expect them.

For you, do not be afraid. A hair of your head will not

perish. For the doers of these things a terrible fate is in store. I pity the poor people, and especially the women who will have to meet death in such agony.

<sup>1</sup>*Before all things.*—This is what is to be gone through before the general woes, and this is the very thing which brings the woes on more surely.

<sup>2</sup>*A testimony.*—The Greek here means martyrdom as well.

<sup>3</sup>*A mouth and wisdom.*—How well the two are combined ! Some are wise and cannot express themselves ; some are foolish and can never stop talking.

<sup>4</sup>*Parents.*—Here is the domestic persecution giving subjects to the national or general one. True in all ages of the Church, and even in our days. Religious differences make people hate those whom nature prompts them to love.

<sup>5</sup>*Not a hair of yours.*—Not one single suffering without its reward.

<sup>6</sup>*Your souls.*—The Greek would be, *you shall acquire your lives.*

<sup>7</sup>*With an army.*—This is the great and immediate sign.

<sup>8</sup>*Flee to the mountains.*—The three classes of people in danger are told what to do. The Christians observed the warning and were saved.

<sup>9</sup>*Days of vengeance.*—That is a time when the just have to suffer with the unjust.

<sup>10</sup>*With child and give suck.*—These poor women evoke Our Lord's pity, and what a trait of feeling it displays.

<sup>11</sup>*Fall . . . and be led away.*—Josephus tells us that 1,000,000 perished, and 97,000 were carried off into slavery.

<sup>12</sup>*Of the nations.*—This is very obscure and we have seen no satisfactory explanation of it. The Hebrew form would be *for ever*.

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Persecutors :

1st. Robbed the churches but never were rich.

2nd. Put people to death as seeds for others.

3rd. Brought curses upon themselves and their nations.

The persecuted :

1st. Are always eloquent.

2nd. Their calmness and patience wonderful.

3rd. Their after glory great—here and hereafter.

25. "Et erunt signa in sole et lunâ et stellis, et in terris pressura gentium præ confusione sonitûs maris et fluctuum,

26. "Arescentibus hominibus præ timore et expectatione quæ supervenient universo orbi: nam virtutes cœlorum movebuntur.

27. "Et tunc videbunt Filium Hominis venientem in nubem cum potestate magnâ et majestate.

28. "His autem fieri incipientibus, respicite et levate capita vestra, quoniam appropinquat redemptio vestra."

29. Et dixit illis similitudinem:—"Videte ficulneam et omnes arbores:

30. "Cum producant jam ex se fructum, scitis quoniam prope est æstas.

31. "Ita et vos, cum videritis hæc fieri, scitote quoniam prope est regnum DEI.

32. "Amen dico vobis quia non præteribit generatio hæc donec omnia fiant.

33. "Cœlum et terra transibunt, verba autem mea non transibunt.

34. "Attendite autem vobis, ne fortè graventur corda vestra in crapulâ et ebrietate et curis

25. And there shall be <sup>1</sup>signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the <sup>2</sup>roaring of the sea and of the waves:

26. <sup>3</sup>Men withering away for fear, and expectation of what shall come upon the whole world. For <sup>4</sup>the powers of heaven shall be moved:

27. And then they shall see <sup>5</sup>the Son of man coming in a cloud with great power and majesty.

28. But when these things begin to come to pass, look up, and <sup>6</sup>lift up your heads: because your redemption is at hand.

29. And he spoke to them a similitude: See the fig-tree, and <sup>7</sup>all the trees:

30. When they now shoot forth their fruit, you know that summer is nigh.

31. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand.

32. Amen I say to you, this generation shall not pass away till all things be fulfilled.

33. <sup>8</sup>Heaven and earth shall pass away; but my words shall not pass away.

34. And take heed to yourselves, lest perhaps your hearts be overcharged with <sup>9</sup>surfeiting

hujus vitæ, et superveniat in vos repentina dies illa :

35. "Tanquàm laqueus enim superveniet in omnes qui sedent super faciem omnis terræ.

36. "Vigilate itaquè, omni tempore orantes, ut digni habeamini fugere ista omnia quæ futura sunt, et stare ante Filium Hominis."

37. Erat autem, diebus, docens in templo ; noctibus verò, exiens, morabatur in monte qui vocatur Oliveti.

38. Et omnis populus manicabat ad eum in templo audire eum.

and drunkenness, and the cares of this life ; and that day come upon you suddenly.

35. For as a <sup>10</sup>snare shall it come upon all that sit upon the face of the whole earth.

36. Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to <sup>11</sup>stand before the Son of man.

37. And in the <sup>12</sup>day-time he was teaching in the temple : but at night, going out, he abode in the mount that is called Olivet.

38. And all the people <sup>13</sup>came early in the morning to him in the temple to hear him.

From the destruction of Jerusalem a transition is made to the signs which shall precede the Day of Judgment. This instruction was not given for his Apostles merely, but for others through them, for the Evangelists all record it in nearly the same words.

There are several things which do not apply to those he was addressing ; but which do apply to the world as it stands, and as it will be at the time of His coming.

The last verses of this chapter gives us in a few words what the other Evangelists detail so minutely.

The Passion begins now. From king and priest He becomes victim.

<sup>1</sup>*Signs in heaven—distress of nations.*—Already a great portion of the universe is convulsed.

<sup>2</sup>*Roaring—confusion.*—Here is the watery element, much larger than the dry land.

<sup>3</sup>*Men withering away for fear.*—They shall be so astounded at these surprising signs.

<sup>4</sup>*The powers of Heaven.*—Even the Angels and Saints.

<sup>6</sup>*The Son of Man.*—The elements and all created things shall announce His last coming.

<sup>6</sup>*Lift up your heads.*—This is a bit of confidence which S. Luke transcribes for the sake of the good people.

<sup>7</sup>*All the trees.*—He always illustrates His fine teaching with a similitude or parable.

<sup>8</sup>*Heaven and earth.*—They seem passing already by the way the signs work.

<sup>9</sup>*Surfeiting, etc.*—Fishes and birds, and beasts are allured into the toils of fishers, hunters and fowlers—by baits. Our appetites will be our chief enemies.

<sup>10</sup>*Snare.*—This is what was said. People in this state cannot lift their thoughts or their bodies to flee.

<sup>11</sup>*Stand before.*—This will be the grand privilege on that Day.

<sup>12</sup>*Taught all day and prayed all night* until the day before His Passion.

<sup>13</sup>*Came early in the morning.*—He taught from morning till night, and had an immense fluctuating audience.

Last Judgment. Signs :  
 1st. Air, earth and ocean  
 convulsed.  
 2nd. Men of every class  
 confused.  
 3rd. The very angels on the  
 alert.

The Last Judgment :  
 1st. Terrible to all.  
 2nd. Fatal to the wicked.  
 3rd. Glorious to the just.

## CHAPTER XXII.

*The treason of Judas. The last supper. The first part of the history of the passion.*

1. Appropinquabat autem dies festus Azymorum, qui dicitur Pascha.

2. Et quærebant principes sacerdotum et scribæ quomodo JESUM interficerent; timebant verò plebem.

3. Intravit autem Satanus in Judam qui cognominabatur Iscariotes, unum de Duodecim.

4. Et abiit, et locutus est cum principibus sacerdotum et magistratibus, quemadmodum illum traderet eis.

5. Et gavisī sunt, et pacti sunt pecuniam illi dare.

6. Et spondit. Et quærebat opportunitatem ut traderet illum sine turbis.

1. Now the feast of <sup>1</sup>unleavened bread, which is called the pasch, was at hand.

2. And the chief priests and the Scribes sought how they might <sup>2</sup>put Jesus to death: but they <sup>3</sup>feared the people.

3. And <sup>4</sup>Satan entered into Judas, who was surnamed Iscariot, <sup>5</sup>one of the twelve.

4. And he went, and <sup>6</sup>discoursed with the chief priests and the magistrates, how he might <sup>7</sup>betray him to them.

5. And they were glad, and covenanted <sup>8</sup>to give him money.

6. And he <sup>9</sup>promised. And he <sup>10</sup>sought for an opportunity to betray him <sup>11</sup>in the absence of the multitude.

The betrayal is the first real stage in the Passion of Our Lord. This is the time when the proper steps—humanly speaking—were taken for carrying out the design of Heaven. S. Luke is not so particular as to whether it was two days, or one day to the Pasch. He was not a Jew and did not mind these ceremonial matters which had been abolished at the time he wrote his Gospel. He, therefore, tells us that the time of the Pasch was approaching, when the devil took possession of Judas. It was at the table of Simon when Magdalen poured out the box of precious ointment that this idea entered his mind.



We are told farther back of the desire of the Sanhedrim to find a way of getting rid of Him. This was noised abroad, Judas heard of it, and took his steps coolly and decidedly. First, he discoursed with them as to how the thing could be done: secondly, he saw they were glad: thirdly, he found they would give him money: fourthly, (after some reflection) he promised: fifthly, he sought for an opportunity to do it so as not to be observed; and, sixthly, he did it, as shall be seen hereafter.

<sup>1</sup>*Unleavened bread, which is called the Pasch.*—S. Luke takes the trouble to explain to us Gentiles (as S. Mark used to do) the meaning of Jewish observances.

<sup>2</sup>*Put Jesus to death.*—This was their object all through. It was not enough to imprison Him. They hated him to death.

<sup>3</sup>*Feared the people.*—They would have stoned Him long ago (or tried to do) only for this. The people's opinion made them go through the formalities of the trial and formal condemnation.

<sup>4</sup>*Satan entered.*—This does not mean that Judas was possessed but that he took a most diabolical resolution.

<sup>5</sup>*One of the twelve.*—So say all the three Evangelists. S. John does not mention it.

<sup>6</sup>*Discoursed.*—He wanted to see whether the doing so would turn to his advantage. S. Matthew has it that he said, "What will you give me?" Perhaps he expected a situation in the Temple.

<sup>7</sup>*Betray Him.*—This was the secret work he liked.

<sup>8</sup>*To give him money.*—He did not expect money seemingly, but was glad when they offered it. Matthew alone says it was thirty pieces of silver.

<sup>9</sup>*Promised.*—There was a mutual agreement between them.

<sup>10</sup>*Sought for.*—Oh, it is painful to think that he watched all Our Lord's movements, went to Bethany, to Mount Olivet, and to the Supper-room! Went through all the august rites of that eventful evening in order to find out the spot and time, and make sure that Our Lord would not escape him.

<sup>11</sup>*In the absence of the multitude.*—This is peculiar to S. Luke. Was it for fear the multitude might rescue Our Lord?

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## A traitor :

- 1st. Comes from our friends.
- 2nd. Pretends friendship to us.
- 3rd. Gains only disgust by betraying.
- 4th. Detested even by those who pay him.

## Caution of Judas :

- 1st. Shows his cool passionless resolve.
- 2nd. A secret pique he wanted to indulge.
- 3rd. His hardness of heart and hypocrisy.
- 4th. His unfitness for repentance. This requires a soft heart.

7. Venit autem dies Azymorum, in quâ necesse erat occidi pascha.

8. Et misit Petrum et Joannem dicens : " Euntes parate nobis pascha ut manducemus."

9. At illi dixerunt ; " Ubi vis paremus ? "

10. Et dixit ad eos : " Ecce, introeuntibus vobis in civitatem, occurret vobis homo quidam amphoram aquæ portans : sequimini eum in domum in quam intrat :

11. " Et dicetis patrifamiliâs domûs : Dicit tibi Magister : *Ubi est diversorium ubi pascha cum discipulis meis manducem ?*

12. " Et ipse ostendet vobis coenaculum magnum, stratum, et ibi parate."

13. Euntes autem, invenerunt sicut dixit illis, et paraverunt pascha.

14. Et, cùm facta esset hora, discubuit, et duodecim Apostoli cum eo.

7. And the day of the unleavened bread came, on which it was <sup>1</sup>necessary that the pasch should be killed.

8. And he sent <sup>2</sup>Peter and John, saying : Go and prepare us the pasch, that we may eat.

9. But they said : <sup>3</sup>Where wilt thou that we prepare.

10. And he said to them : Behold, as you go into the city, there shall meet you a man carrying <sup>4</sup>a pitcher of water : follow him into the house which he entereth into :

11. And you shall say to the master of the house : <sup>5</sup>The Master saith to thee : Where is the <sup>6</sup>guest-chamber, where I may eat the pasch with my disciples ?

12. And he will show you a large dining-room <sup>7</sup>furnished : and there prepare.

13. And they, going, found as he had said to them : and they <sup>8</sup>made ready the pasch.

14. And when the hour was come, he sat down, and <sup>9</sup>the twelve apostles with him.

When the day of the Azymes or unleavened bread had come. S. Luke says positively that Our Lord celebrated the Last Supper on the day of the unleavened bread; but, as remarked, he is not writing as an authority on Jewish ceremonies, and other Evangelists may be more exact in their punctilious observations. SS. Matthew and Mark say it was on the *first day*.

In the two first Evangelists, it would seem as if the disciples took the initiative, as we say, in this ceremony. In S. Luke, it appears as if Our Lord took it. This difficulty is not very great, but we think S. Luke settles it by omitting what the others write. They would all say, in a confused voice, "Where shall we make the pasch?" And he called Peter and John, and said: "Go and get ready the pasch for us, that we may eat it together." Then the two commissioned there, would ask the question, more particularly for their own guidance; and hence the *ubi vis* in a different place.

<sup>1</sup>*Necessary*.—The Paschal Lamb was always eaten with unleavened bread. As remarked before, there is a difference between the Greeks and the Latins as to the precise day (whether Wednesday or Thursday) on which the Last Supper took place.

<sup>2</sup>*Peter and John*.—S. Luke alone gives the names of the *two* mentioned by S. Mark. These two were often associated. They sat near each other at the Last Supper, and they appear together in the Acts. S. Luke speaks as if he had known from one of themselves their friendship and occasional association.

<sup>3</sup>*Where*.—The *where* of the other Apostles would be—in *what quarter of the city*? The *where* of those two—*In what particular house* as well.

<sup>4</sup>*A pitcher of water*.—He was likely carrying it on his head. Some think this was the water for kneading the unleavened cakes. This is not likely, as the rabbis say that water ought to stand *twelve* hours, and it was not more than three to the supper. Besides, they could not be baked in such a short time.

<sup>5</sup>*The Master*.—The man with the pitcher knew who Our Lord was.

<sup>6</sup>*Guest chamber*.—Our Lord, very likely, sent the man a message by an angel, or some of His disciples not of the Twelve.

<sup>7</sup>*Furnished*.—Laid out with everything necessary. Calmet says they gave these rooms for nothing. *Credat Judæus!*

<sup>8</sup>*Made ready the Pasch*.—Roasted the lamb, and put things in order.

<sup>9</sup>*The twelve*.—This word is wanting in some MSS., but it is authentic, as we find it in both the other Evangelists. *Sat*, not *stood*. For a long time the Jews had ceased to eat the Paschal Lamb in a standing posture, with staves, etc.

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Prevision :

1st. One should look forward when charged with others.

2nd. Speak to Our Lord about it by prayer.

3rd. Follow His guidance or will.

Provision :

1st. Our Lord saw to everything.

2nd. All was ready when they came.

3rd. They prepared for consumption.

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15. Et ait illis: "Desiderio desideravi hoc pascha manducare vobiscum, antequam par-  
tiar.

16. "Dico enim vobis quia ex hoc non manducabo illud donec impleatur in regno DEI."

17. Et, accepto calice, gratias egit, et dixit: "Accipite et dividite inter vos.

18. "Dico enim vobis quod non bibam de generatione vitis donec regnum DEI veniat."

15. And he said to them: <sup>1</sup>With desire I have desired to eat this pasch with you <sup>2</sup>before I suffer.

16. For I say to you, that from this time I will not <sup>3</sup>eat it, till it be fulfilled in the kingdom of God.

17. And having taken <sup>4</sup>the chalice, he gave thanks, and said: Take, and divide ~~it~~ among you.

18. For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

Dr. Walsh, in his *Harmony*, gives the following ceremony as quoted from Maclear's *History of the New Testament*:—

The company, met at table, which might not be less than ten or more than twenty . . . . reclined on couches, this being the usual posture then, as standing had been formerly.

The rites of the Feast were regulated according to the succession of four, sometimes five, cups of red wine mixed with water, which were placed before the head of the house or the most eminent guest, who was called the Celebrant, the President, or the *Proclaimer of the Feast*.

I. When they had reclined, he began by taking one of the four cups of wine in his right hand, and pronounced the benediction over the wine and the feast, saying :—" *Blessed be Thou, O Lord, our God, the King of the Universe, who hast created the fruit of the vine.* He then drank the first cup, and the remainder of the household followed his example.

II. Water was brought in, and he blessed and washed his hands as did the others.

III. The table was next set out with unleavened bread, the sauce called the Charoseth, the Paschal Lamb, and the flesh of the Chagigah or feast offering.

IV. The Proclaimer of the Feast then blessed God for the fruits of the earth, and taking a portion of the bitter herbs, dipped it in the sop and ate it with all those who reclined at table.

V. The *Haggadah*, or *showing forth*, now commenced and the Celebrant declared the circumstances of the delivery from Egypt. Then the second cup of wine was filled, and a child or proselyte inquired, *What mean you by this service?* To which reply was made according to the prescribed form of their Liturgy, and the wondrous events of Exodus were related. After which, *Psalms Laudate pueri Domini* and *In Eitu Israel* as far as verse 8 inclusive, were repeated, followed by a solemn blessing and drinking of the second cup.

VI. Then, after a second washing of hands, taking two of the unleavened cakes, the President broke one of them, pronouncing the consecration in these words :—" *Blessed be Thou, O Lord our God, King of the Universe, who bringest forth fruit out of the earth ;* and distributed a piece to each person round him, saying :—" *This is the bread of affliction which we did eat in the Land of Egypt.* All present then dipped their portion with the bitter herbs in the Charoseth, and ate them.

VII. The flesh of the lamb was now eaten, and the Celebrant, lifting up his hands, blessed the third cup of wine, specially known as the *Cup of Blessing*, and handed it round to each person.

VIII. After thanksgiving for the food, etc. . . . a fourth cup was filled and drank, known as the *Cup of Joy*; for the remainder of the Hallel, verse 9 *Non nobis Domini* to the end of the 113th Psalm was sung.

IX. Occasionally a fifth cup was drank, but no more.

<sup>1</sup>*With desire.*—This is a Hebrew way of saying *I have longed very much.*

<sup>2</sup>*Before I suffer.*—The sadness of to-morrow is foreshadowed.

<sup>3</sup>*Eat it.*—That is the Pasch.

<sup>4</sup>*The chalice.*—This would be the *Cup of Joy* or the *fifth cup*, and not the first, as some think. Our Lord was not likely to omit any ceremony on so solemn an occasion. If He spoke of the first cup in this way, He must mean *all the wine drank* in a general way. This is a fair interpretation. None of these cups were the Eucharistic one. It was special and supplemental.

## Ceremonies of the Pasch :

1st. Reminded the Jews of their deliverance from bondage.

2nd. Of their escape from the pursuit of Pharaoh.

3rd. Of the protection of God in the desert.

4th. Of their various rebellions and punishments.

5th. Of their reaching the Land of Promise.

Ceremonies of the Mass before the Consecration remind us :

1st. Of the Fall of man, foot of the altar.

2nd. His Redemption by Our Lord, going up to it.

3rd. His Repentance, *Kyrie Eleison*.

4th. His Pardon, *Gloria in Excelsis*.

5th. His Instruction, Epistle.

6th. His Christianity, Gospel.

7th. His Profession of Faith, Creed.

8th. His beginning the great sacrifice, the Offertory.

19. Et, accepto pane, gratias egit, et fregit et dedit eis, dicens: "HOC EST CORPUS MEUM, quod pro vobis datur: hoc facite in meam commemorationem."

20. Similiter et calicem, postquam cœnavit, dicens: "HIC EST CALIX NOVUM TESTAMENTUM IN SANGUINE MEo, qui pro vobis fundetur."

19. And taking bread, he gave thanks, and <sup>1</sup>broke, and <sup>2</sup>gave to them, saying: This is my body which <sup>3</sup>is given for you: <sup>4</sup>do this for a commemoration of me.

20. In like manner the <sup>1</sup>chalice also after he had supped, saying: This is the chalice, the <sup>2</sup>new testament in my blood, which <sup>3</sup>shall be shed for you.

Nothing is so conclusive of the doctrine of Transubstantiation as the mere words of consecration. S. Luke has *postquam cœnavit*: "*after He had supped*," as if it fell *only* on the consecration of the second species; but this, in our opinion, is merely to show that a special cup—not belonging to the legal ones—was used by Our Lord for this new rite.

The whole context shows this; and, when we compare it with S. Paul, 1 Cor. xi. 23—25, we must conclude that they both agreed upon the formula and the time.

Here are the words as given by the four sacred writers.—  
(*Dr. Walsh's Harmony, p. 38*).

S. MATTHEW.	S. MARK.	S. LUKE.	S. PAUL.
Cœnantibus autem eis accepit Jesus panem. et benedixit ac fregit, dediditque discipulis suis, et ait : Accipite et Comedite : HOC EST CORPUS MEUM.	Et manducandibus illis, accepit Jesus panem, et benedicens, fregit, et dedit eis, et ait : Sumite : HOC EST CORPUS MEUM.	Et accepto pane gratias egit et fregit et dedit eis dicens : HOC EST CORPUS MEUM, quod pro vobis datur : hoc facite in meam commemorationem.	Accipit panem, et gratias agens, fregit et dixit : accipite et manducate ; HOC EST CORPUS MEUM quod pro vobis tradetur Hoc facite in meam commemorationem.
Et accipiens calicem gratias egit et dedit illis dicens : Bibite ex hoc omnes. HIC EST ENIM SANGUIS MEUS NOVI TESTAMENTI QUI PRO MULTIS EFFUNDETUR IN REMISSIONEM PEC- CATORUM.	Et accepto calice gratias agens dedit eis : et biberunt ex illo om- nes. et ait illis HIC EST SANGUIS MEUS NOVI TESTAMENTI QUI PRO MULTIS EFFUNDETUR.	Similiter et calicem, postquam cœnavit dicens : HIC EST CALIX NOVUM TESTAMENTUM IN SANGUINE MEO. QUI PRO VOBIS FUNDETUR.	Similiter et calicem, postquam cœnavit, dicens : HIC CALIX NOVUM TESTAMENTUM EST IN MEO SAN- GUINE. Hoc facite quotiescum- que bibetis in meam commemorationem.

*Quotiescumque enim manducabitis panem hunc et calicem bibetis, mortem Domini annuntiabites, donec veniat.*

In all the Liturgies there is scarcely any variation, except an adverb here or there. Our Liturgy has blended a portion of one with a portion of the other. The origin and continuity of this belief is proved from the texts and the Liturgies. All were so careful of the substantial words, when writers did not quote *ad litteram* as we do now, that they must have attached singular importance to them. Only their faith in the Real Presence could bring them to such nicety.

<sup>1</sup>*Brake*.—The cakes of unleavened bread were thin and small.

<sup>2</sup>*Gave to them*.—Gave a piece to each.

<sup>3</sup>*Is given*.—Actually now by Myself; and will be to-morrow in another manner.

<sup>4</sup>*Do this*.—The Ordination of the Apostles took place here; hence ever since, the Ordinations take place during Mass.

<sup>5</sup>*Chalice*.—In Greek it is *the chalice*, τὸ ποτήριον; the chalice mentioned in verse 17 was a chalice.

<sup>6</sup>*New Testament*.—The ceremony we have gone through is the *Old Covenant*. We begin the *New Covenant*, which I thus seal in My blood by anticipation, but to-morrow in another way.

<sup>7</sup>*Shall be shed*.—He did not say *is shed* or *given*; but the equivalent in the sealing, for “*without the shedding of blood*,” etc.

Doctrine of the Real Presence proved:

1st. From the words of Our Lord.

2nd. The way they were preserved.

3rd. The ancient and modern Liturgies.

4th. The careful Ordinations in the Greek and Latin Churches.

5th. The churches built for *It*.

6th. The history of the Church.

7th. Even the very heresies.

The Sacrifice of the Mass:

1st. Celebrated by Our Lord *before* the Sacrifice of the Cross.

2nd. Ordered to be continued; and a Sacrament established for that purpose.

3rd. The conditions of sacrifice found in the words of consecration.

4th. Its expiatory nature.

5th. The Last Supper—the beginning of the New Covenant: *ergo*, HIS BLOOD SHED REALLY.

21. “*Verumtamen ecce manus tradentis me mecum est in mensa.*”

22. “*Et quidem Filius Hominis, secundum quod definitum est, vadit: verumtamen, vae homini illi per quem tradetur!*”

23. *Et ipsi coeperunt quærere inter se quis esset ex eis qui hoc factururus esset.*

24. *Facta est autem et contentio inter eos quis eorum videretur esse major.*

21. But yet, behold,<sup>1</sup> the hand of him that betrayeth me is with me on the table.

22. And the Son of man indeed goeth, according to that which is determined: but <sup>2</sup>wo to that man by whom he shall be betrayed.

23. And they began to inquire among themselves, <sup>3</sup>which of them it was that should do this thing.

24. And there was also a strife amongst them, <sup>4</sup>which of them should seem to be greater.



25. Dixit autem eis: "Reges gentium dominantur eorum, et qui potestatem habent super eos benefici vocantur:

26. "Vos autem non sic; sed qui major est in vobis fiat sicut minor, et qui præcessor est sicut ministrator.

27. "Nàm quis major est, qui recumbit an qui ministrat? nonne qui recumbit? Ego autem in medio vestrùm sum sicut qui ministrat.

28. Vos autem estis qui permansistis mecum in tentationibus meis:

29. "Et ego dispono vobis, sicut disposuit mihi Pater meus, regnum.

30. "Ut edatis et bibatis super mensam meam, in regno meo, et sedeatis super thronos, judicantes duodecim tribus Israel."

25. And he said to them: The kings of the gentiles lord it over them: and they that have power over them are called beneficent.

26. But you not so; but he who is the greatest among you, let him be <sup>a</sup>as the least: and he that is the leader, as he that serveth.

27. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but <sup>I</sup>I am in the midst of you as he that serveth.

28. And <sup>you</sup>you are they who have continued with me in my temptations:

29. And <sup>I</sup>I appoint to you, as my Father has appointed to me, a kingdom.

30. That you may <sup>eat</sup>eat and drink at my table in my kingdom; and may sit <sup>upon</sup>upon thrones, judging the twelve tribes of Israel.

Judas's treachery is revealed at the Last Supper. There is a strong contention among critics as to whether Judas participated in the Eucharist or not. The early fathers nearly all admit that he did. We have Pope Innocent III., and several modern critics (Fillion amongst the number) who think it more probable that he did not. They think Our Lord would not permit this Holy Rite to be profaned at its institution, and that Judas had enough sins already.

We must dissent from this opinion without saying it is ill-founded. The tragedy of Judas's prevarication culminates in this profanity. He was irretrievably lost after this happened. S. Luke leaves out many things, but he seldom upsets the order of time. We do not remember meeting a single *hysteron-proteron* in his

whole Gospel. That might be owing to our opinion about frequent repetitions.

<sup>1</sup>*The hand of him.*—S. Luke does not give the stages by which the revelation of the iniquity of Judas was made. He gives just one stroke, his hand was in the dish with that of Our Lord.

<sup>2</sup>*Wo to that man.*—This was a fearful warning lost upon Judas.

<sup>3</sup>*Which of them.*—So carefully had Judas concealed his design that not one of them seemed to have suspected him. What charity and humility. Each was afraid it might be himself. Peter not.

<sup>4</sup>*Which should be greater.*—Some consider this out of place after the Eucharist. It is very easily accounted for. The New Dispensation has just begun, and it must have a proper government.

<sup>5</sup>*As the least.*—This is the advice so often given by Our Lord.

<sup>6</sup>*I am in the midst of you as he that serveth.*—Whether the washing of the feet took place before or after the Eucharist, this sentence of Our Lord had a special application. Even if He never did this act of humility, His life among them was what He said.

<sup>7</sup>*You are they.*—He praises them for their constancy under severe trials.

<sup>8</sup>*I appoint to you, as My Father has appointed to Me, a kingdom.*—This is the commission, which was afterwards renewed. They did not understand this kingdom yet.

<sup>9</sup>*Eat and drink.*—This refers to their reward in heaven. Reclining with a king at table is the greatest honour a subject can have.

<sup>10</sup>*Upon thrones.*—There is a royalty reserved for them as a recompense.

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Bad Communion :

1st. With mortal sin.

2nd. With the intention of doing evil.

3rd. Not correcting it when told.

Kingdom :

1st. The Church of God.

2nd. The reign of Christ in good souls.

3rd. The joys of Heaven.

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31. Ait autem Dominus :  
"Simon, Simon, ecce Satanas  
expetivit vos ut cribraret sicut  
triticum.

32. "Ego autem rogavi pro  
te, ut non deficiat fides tua : et  
tu, aliquandò conversus, con-  
firma fratres tuos."

33. Qui dixit, ei : "Domine,  
tecum paratus sum et in car-  
cerem et in mortem ire."

34. At ille dixit : "Dico tibi,  
Petre : non cantabit hodiè gal-  
lus donec ter abneges nôsse me."  
Et dixit eis :

35. "Quandò misi vos sine  
sacculo et perâ et calceamentis,  
numquid aliquid defuit vobis ? "

36. At illi dixerunt : "Nihil."  
Dixit ergò eis : "Sed nunc, qui  
habet sacculum tollat similiter  
et peram, et qui non habet ven-  
dat tunicam suam et emat gla-  
dium.

37. "Dico enim vobis quo-  
niam adhuc hoc quod scriptum  
est oportet impleri in me : *Et  
cum iniquis deputatus est*. Ete-  
nim ea quæ sunt de me finem  
habent.

38. At illi dixerunt : "Domine,  
ecce duo gladii hîc." At ille  
dixit eis : "Satis est."

39. Et, egressus, ibat secun-  
dum consuetudinem in montem  
Olivarum. Secuti sunt autem  
illum et discipuli.

31. And the Lord said :  
"Simon, Simon, behold, Satan  
hath desired to have you, that  
he may <sup>3</sup>sift you as wheat.

32. But I have prayed for  
thee, that <sup>3</sup>thy faith fail not :  
and thou being once converted,  
confirm thy brethren.

33. And he said to him :  
Lord, "I am ready to go with  
thee, both into prison, and to  
death.

34. And he said : I say to  
thee, Peter, the cock shall not  
crow this day, till thou thrice  
deny that thou knowest me.  
And he said to them :

35. When I sent you without  
purse, and scrip, and shoes, <sup>4</sup>did  
you want anything ?

36. But they said : Nothing.  
Then said he to them : But  
now he that hath a purse, let  
him take it, and likewise a  
scrip : and he that <sup>6</sup>hath no  
sword, let him sell his coat and  
buy one.

37. For I say to you, that yet  
<sup>7</sup>this that is written must be  
fulfilled in me : And with the  
wicked he was reputed : for the  
things concerning me <sup>8</sup>have an  
end.

38. But they said : Lord,  
behold, here *are* <sup>9</sup>two swords.  
And he said to them : <sup>10</sup>it is  
enough.

39. And going out, he went,  
<sup>11</sup>according to his custom, to the  
mount of Olives. And his dis-  
ciples also <sup>12</sup>followed him.

Satan, seeing the position Peter and the Apostles were to have in the Church, asked leave to tempt them—as he did Job and Our Saviour—and obtained it. Our Lord put up a special petition for Peter's preservation from heresy, and left the others to their own resources. Thus the faith of Peter is twofold, officially infallible in the Pontiff, who is likewise empowered to teach his brethren, or has jurisdiction over all bishops. Peter was not on his *Cathedra* until after Pentecost; so what happened to him now does not so much matter, except to give work to critics.

The swords' lecture is quite a metaphor, which the Apostles did not then see through, but took literally. The figure was to this effect: Whilst you had me with you, you wanted for nothing. I could make the stones into bread, and the grass into clothes if I chose. Now, I leave you, and you must provide for yourselves. Take provision for your spiritual journey enough to eat and drink and wherewithal to buy accommodation. If you have none of these things, sell your cloak and buy a sword, and take things by force, as the highwaymen do. If you fail in innocence and zeal, take to penance and storm heaven.

<sup>1</sup>*Simon, Simon.*—Our Lord shows anxiety about some new test of Simon's fervour.

<sup>2</sup>*Sift you.*—Winnow or sift shows a thorough shaking, and complete separation of the choice from the refuse.

<sup>3</sup>*Thy faith.*—The sifting has a plural accusative in the original, and in the Latin, but here we get the singular.

<sup>4</sup>*I am ready.*—So he was, and intended, but he was not yet to do so. This scene is more fully described by another Evangelist.

<sup>5</sup>*Did you want anything?*—He puts a question to them, and gets the expected answer in temporals. Then passing, by a figure, into spirituals, He gives them an idea of what things they should equip themselves with—*Piety, Learning, Zeal.*

<sup>6</sup>*Hath no sword.*—This construction is not admitted by all. The more regular one is: "He that hath not (*either purse or scrip*), let him sell his cloak and buy a sword."

<sup>7</sup>*This that is written.*—The prophecies about His Passion.

<sup>8</sup>*Have an end.*—One end here, and another hereafter.

<sup>9</sup>*Two swords.*—These are supposed to be rude carving knives. They took the figure literally.

<sup>10</sup>*It is enough.*—This is equivalent to, "Drop the subject, I see you do not understand me."

<sup>14</sup>*According to his custom.*—S. Luke spoke of this already.

<sup>15</sup>*Followed Him.*—Afterwards He called them up to Him. He went on before them alone.

### Infallibility of the Pope.

1st. Jesus' prayer heard.

2nd. Peter's faith fails not.

3rd. Confirm his brethren.

4th. This secured before Ascension.

### The swords :

1st. Some interpret them of temporal and spiritual power.

2nd. The one sword used had its effect healed.

3rd. The Apostles never used any but the sword of the spirit.

4th. They who use the sword perish by it. Forbidden to clergymen.

40. Et cū pervenisset ad locum, dixit illis : " Orate, ne intretis in tentationem."

41. Et ipse avulsus est ab eis quantum jactus est lapidis, et positus genibus orabat.

42. Dicens : " Pater, si vis, transfer calicem istum à me : verumtamen, non mea voluntas sed tua fiat."

43. Apparuit autem illi angelus de cœlo, confortans eum. Et, factus in agoniâ, prolixius orabat.

44. Et factus est sudor ejus sicut guttæ sanguinis decurrentis in terram.

45. Et cū surrexisset ab oratione et venisset ad discipulos suos, invenit eos dormientes præ tristitiâ :

46. Et ait illis : " Quid dormitis ? Surgite, orate, ne intretis in tentationem."

40. And when he was come to <sup>1</sup>the place, he said to them : Pray, lest ye enter into temptation.

41. And he was withdrawn away from them <sup>2</sup>a stone's cast : and kneeling down he prayed,

42. Saying : Father, if thou wilt, <sup>3</sup>remove this chalice from me : nevertheless, not my will, but thine, be done.

43. And there appeared to him <sup>4</sup>an Angel from heaven, strengthening him. And, being in <sup>5</sup>an agony, he prayed the longer.

44. And his sweat became <sup>6</sup>as drops of blood trickling down upon the ground.

45. And when he rose up from prayer, and was come to his disciples, he found them <sup>7</sup>sleeping for sorrow.

46. And he said to them : Why sleep you ? <sup>8</sup>arise, pray, lest you enter into temptation.

Two new traits are brought into notice by S. Luke regarding Our Lord's Passion—The comforting Angel, and the Sweat of Blood—and are very striking. One or other, and sometimes both, were left out in many old copies, through a certain foolish reverence for Our Lord's dignity. One set of people thought the Angel's comfort beneath the dignity of His Divinity, and another thought that it was impossible to sweat blood. The later editions of the Scripture restored these two passages, and the oldest we have, the Sinaitic MS., has them.

On the first, Calmet writes, "Jesus Christ had, on this occasion, suspended or stopped the working power of the Divinity which dwelt in Him, in order that He might fully feel the weakness of His human nature. He who, by His humanity, made Himself less than the Angels, chose to be comforted by one."

The second was for a long time considered to be miraculous. Now S. Luke was a physician, and the very best authority on these physical phenomena of the human body. There are cases given by many authorities—see Calmet and Fillion, *in loco*—which put it beyond doubt that, without even a miracle, excessive grief causes a *sweat of blood*. With a miracle we do not reason or contend.

<sup>1</sup>*The place*.—This was the Garden of Gethsemani, as the two previous Evangelists tell us. S. John does not give the name.

<sup>2</sup>*A stone's cast*.—This expression is peculiar to S. Luke; the other two Evangelists say *a little way*, or distance. Some holy writers make it a point to observe that Our Lord is never farther from His children than their strength to reach Him with a stone, or a personal effort.

<sup>3</sup>*Remove this chalice*.—S. Luke gives the prayer of Our Lord substantially the same as the others.

<sup>4</sup>*An angel from heaven*.—This angel is supposed to be Gabriel—the *strength of God*—and it was fitting, as he ushered in our Lord's coming, he should help His humanity out. Some think the Angel appeared at each time of Our Lord's praying the petition; the general opinion is, that he appeared at the third time.

<sup>5</sup>*An agony*.—This is the only place in the New Testament where the word *Ἀγῶνία* occurs. It has been used since to represent the death struggle, or the departure of the soul from the body, and very appropriately. It means *an intense struggle*.

<sup>6</sup>*As drops*.—Most writers agree that *ὥσεί* of S. Luke is the reality. There is a difference of opinion. Tradition is for real blood, and so are the grammarians.

<sup>1</sup>*Sleeping for sorrow*.—S. Luke alone makes this defence of their sleep. There is a sorrow which brings on lethargy, and a sort of *coma*.

<sup>6</sup>*Arise, pray*.—His concern for His friends.

The comforting Angel :

1st. Our Lord had no consoler then.

2nd. An Angel came to Him.

3rd. When we are desolate, God remembers us.

The Sweat of Blood came :

1st. By the sins he had to atone for.

2nd. By His human repugnance to death.

3rd. By His endeavour to be reconciled to the loss of so many.

4th. By His courage in facing all.

47. Adhuc eo loquente, ecce turba ; et qui vocabatur Judas, unus de Duodecim, antecedebat eos, et appropinquavit JESU ut oscularetur eum.

48. JESUS autem dixit illi : " Juda, osculo Filium Hominis tradis ? "

49. Videntes autem hi qui circa ipsum erant quod futurum erat, dixerunt ei : " Domine, si percutimus in gladio ? "

50. Et percussit unus ex illis servum principis sacerdotum, et amputavit auriculam ejus dexteram.

51. Respondens autem JESUS, ait : " Sinite usque huc. " Et, cum tetigisset auriculam ejus, sanavit eum.

47. As he was yet speaking, behold, <sup>1</sup>a multitude : and <sup>2</sup>he that was called Judas, one of the twelve, went before them, and drew near to Jesus, <sup>3</sup>to kiss him.

48. And Jesus said to him : 'Judas, dost thou betray the Son of man with a kiss.

49. And they that were about him, seeing what would follow, said to him : Lord, <sup>5</sup>shall we strike with the sword ?

50. And <sup>6</sup>one of them struck the servant of the high priest, and cut off his right ear.

51. But Jesus, answering, said : <sup>7</sup>Suffer ye thus far. And when he had <sup>8</sup>touched his ear, he healed him.

The Apostles were not so much mistaken as would seem at first sight. They took the two swords with them, and Peter makes use of one of them. He asks Our Lord's leave to do so,

and before he gets the leave makes an onslaught. There is a tacit leave, but the Lord repairs the harm which is done.

The sense conveyed by this incident is very difficult to find out amid the number of contending interpretations. The most likely is: that Our Lord let us know that churchmen, even though not armed usually, could defend themselves against unjust aggressions. They could strike and strike home manfully, but rather *ad melius esse*, and that the injuries they did by this lawful striking should be repaired in some one way or other.

The sword is not to be used for the Church without the leave of its Head. It is not to be used for conquest or injury, but to assert and defend the right.

<sup>1</sup>*A multitude*.—A strong guard was sent for His capture.

<sup>2</sup>*He that was called Judas*.—The others speak of him as one well known, S. Luke speaks as if he were not worth knowing.

<sup>3</sup>*To kiss Him*.—What a wicked act to poison the sign of friendship.

<sup>4</sup>*Judas dost thou, etc.*—S. Luke alone gives this touching reproach of Our Divine Lord. Is there no other way of carrying out your wicked designs?

<sup>5</sup>*Shall we strike*.—In the original it has the Hebrew *if*.

<sup>6</sup>*One of them*.—S. John tells us it was Peter and that the servant's name was Malchus. Peter did not wait for permission, and rashly attacked the whole multitude by himself. Fra Angelico's picture, where Peter throws the man down, kneels on his back, and deliberately commences to cut him in pieces with his sword-knife is very picturesque. *The right ear* and Peter's character originated this fine idea. Calmet says the Galileans were given to fighting.

<sup>7</sup>*Suffer ye thus far*.—That is quite enough. You have protested and I have shown by prostrating them that I would not be in their hands except it was My own will.

<sup>8</sup>*Touched his ear and He healed him*.—This is the last healing miracle Our Lord performed during His mortal life.

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#### Striking for Holy Church :

- 1st. A brave thing.
- 2nd. One cannot honour it too much.
- 3rd. Must not go too far.
- 4th. Must repair damages to the innocent.

#### Peter's fervour :

- 1st. Lost sight of prudence.
- 2nd. Acted vehemently.
- 3rd. Worked ineffectually.
- 4th. Was stopped by his Master.



52. Dixit autem JESUS ad eos qui venerant ad se, principes sacerdotum et magistratus templi et seniores: "Quasi ad latronem existis, cum gladiis et fustibus?"

53. "Cum quotidie vobiscum fuerim in templo, non extendistis manus in me: sed hæc est hora vestra et potestas tenebrarum."

54. Comprehendentes autem eum, duxerunt ad domum principis sacerdotum. Petrus vero sequebatur à longè.

52. And Jesus said to the chief priests, and magistrates of the temple, and the ancients that were <sup>1</sup>come to him: Are you come out, as it were against <sup>2</sup>a thief, with swords and clubs?

53. When I was <sup>4</sup>daily with you in the temple, you did not stretch forth your hands against me: but this is your hour, and <sup>5</sup>the power of darkness.

54. Then <sup>6</sup>apprehending him, they led him to <sup>7</sup>the high priest's house: but <sup>8</sup>Peter followed afar off.

There is a new feature given by S. Luke to the scene of the capture in Gethsemani. He tells us that the chief priests and magistrates, or rulers, were amongst the crowd which came out with Judas. Some think this unseemly, others think it quite the proper thing that some responsible persons should be sent to see that Judas earned his shekel and the others did their prescribed duty.

Our Lord's reproach is calm and dignified. "I was daily with you in the Temple"—I never hid myself or did anything in the dark. My day is over, the day of honesty and the day of uprightness—now treachery and all low cunning and envy are to have their victory over innocence and honour.

The power of darkness is understood generally to mean the devil's last trial of strength. Many however see in it a hint at the conduct of these princes or chiefs who are doing a work against Our Lord which they dare not do in the daytime; which could not bear the light.

<sup>1</sup>*Chief Priests.*—A number of these dignitaries mixed themselves with the crowd in order to see that the superior orders were properly carried out.

<sup>2</sup>*Come to Him.*—They evidently were there to see the kiss duly performed, and their nefarious instructions attended to.

<sup>3</sup>*A Thief.*—Our Lord makes the protest of any honourable man, under

such circumstances. He knows well that they intend to class Him with thieves and lets them understand that.

<sup>4</sup>*Daily*.—For the last three days He was in the Temple from early morning until evening.

<sup>5</sup>*The power of darkness*.—This was generally meant to be the power of demons. They and the demons are in the same category.

<sup>6</sup>*Apprehending Him*.—S. John says they bound Him. The other Evangelists say nothing about this.

<sup>7</sup>*The high priest's house*.—They evidently felt they had him in their power, and now he becomes the Lamb who was to be immolated.

<sup>8</sup>*Peter followed afar off*.—Some of the older Fathers are of opinion that Peter did not run away with the rest ; or, if he did, that he came back after a few steps. S. John tells us that he went with Peter. All the four Evangelists tell us that Peter *followed*.

#### Chief priests.

1st. Respectable people in doing mean things associate with wretches.

2nd. They become meaner than the others thereby.

3rd. Their gains are — disgrace.

#### Afar off.

1st. This is a cowardly way to follow.

2nd. Gets one into bad company.

3rd. Finally leads to sin. Tepidity.

55. Accenso autem igne in medio atrii et circumsedentibus illis, erat Petrus in medio eorum.

56. Quem cùm vidisset ancilla quædam sedentem ad lumen et eum fuisset intuita, dixit: "Et hic cum illo erat."

57. At ille negavit eum, dicens: "Mulier non novi illum."

58. Et post pusillum, alius videns eum, dixit: "Et tu de

55. And when they had kindled a fire in the midst of the hall, and <sup>1</sup>were sitting about it, Peter was in the midst of them.

56. Whom, when a certain <sup>2</sup>servant maid had seen sitting <sup>3</sup>in the light, and had looked upon him she said: This man <sup>4</sup>was also with him.

57. But he denied him, saying: Woman I know him not.

58. And after a little while, another, seeing him, said: Thou

illis es. "Petrus verò ait : "O homo, non sum."

59. Et intervallo facto quasi horæ unius, alius quidam affirmabat dicens; "Verè et hic cum illo erat, nam et Galilæus est."

60. Et ait Petrus : "Homo, nescio quid dicis. "Et continuò, adhuc illo loquente, cantavit gallus.

61. Et conversus Dominus respexit Petrum. Et recordatus est Petrus verbi Domini, sicut dixerat : "Quia priusquam gallus cantet, ter me negabis."

62. Et egressus foràs Petrus, flevit amarè.

also art one of them. But Peter said : "O man, I am not.

59. And about the "space of one hour after, another man affirmed, saying : Surely this man was also with him : for he is also a 'Galilean.

60. And Peter said : Man I know not what thou sayest. And immediately, "while he was yet speaking, the cock crew.

61. And the Lord, "turning, looked on Peter. And Peter remembered the word of the Lord, how he had said : Before the cock crow, thou shalt deny me thrice.

62. And "Peter went out, and wept bitterly.

All the four Evangelists give the account of Peter's denial. There are discrepancies to be found in them—but of very slight consequence. S. Mark, having had the account from Peter himself, must be the most accurate, and in our annotations on his Gospel we have given what we considered the real order of the denials.

The great point at question is whether Peter's faith failed. Our Lord prayed that it should not, and He ought to be heard. Some old writers think he lost it for a moment but not *ex radice*, that it was dimmed, as it were. The most important writers on the subject are of opinion that he lost *his courage* but not *his faith*. There might be a wavering as "he wanted to see the end," but that is all.

Even if he did lose it now, it could not militate against him afterwards when he got charge of his great office. S. Luke has several peculiar touches which we shall make remarks upon.

<sup>1</sup>*Were sitting about*.—The scene is picturesque. Here was a blazing fire in a brazier on a tripod, and a circle around it warming their hands.

<sup>2</sup>*Servant maid*.—All the four Evangelists are agreed upon the first denial being brought on by the servant maid.

<sup>3</sup>*In the light.*—S. Luke alone says this; the blaze enabled her to see his features; either she knew him personally or knew everybody else there except himself.

<sup>4</sup>*Was also with him.*—S. Luke gives the girl's words. One old commentator thinks she was the *fiancée* of Malchus, and wanted Peter punished.

<sup>5</sup>*O man.*—The first was a woman and the second a man.

<sup>6</sup>*Space of an hour.*—This hour was spent by Peter in going outside, staying there awhile, and being recognised on his return.

<sup>7</sup>*Galilean.*—His accent was very marked and betrayed him.

<sup>8</sup>*While he was yet speaking.*—Only the *medicus carissimus* says this. He does not say a word about the cursing and swearing. He deals more gently than Peter himself with Peter.

<sup>9</sup>*Turning, looked on Peter.*—This is mentioned only here. What a gentle beautiful touch! In S. Mark we have given a diagram to show how Our Lord could see Peter without looking through a wall as ancient pietists and modern rationalists would have it.

<sup>10</sup>*Peter went out and wept bitterly.*—S. Mark has a nice expression here, *coepit flere*. Peter began to weep at once but went out, as we should say, to cry his fill.

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Peter forgot Our Lord :

1st. In warming his hands with such people.

2nd. When reminded by them, he disowned Him.

3rd. In running out and coming in again.

Peter was converted :

1st. By Our Lord's gentle sad look.

2nd. Began to cry at once.

3rd. Left the place and cried more.

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63. Et viri qui tenebant illum illudebant ei, cædentes.

64. Et velaverunt eum, et percutiebant faciem ejus, et interrogabant eum dicentes: "Prophetiza quis est qui te percussit?"

65. Et alia multa blasphemantes dicebant in eum.

63. And <sup>1</sup>the men that held him mocked him, and <sup>2</sup>struck him.

64. And they <sup>1</sup>blindfolded him, and smote him on the face. And they asked him, saying: "Prophecy, who is it that struck thee?"

65. And <sup>1</sup>many other things, blaspheming, they said against him.

The insults offered to Our Lord are generally supposed to take place at three stages of His Passion : In the house of Caiphas, before the denial ; in the house of Herod, and in Pilate's house. Here S. Luke tells us that they took place even after the denial. Must we not blush for human nature ? The servants of the High Priests, the "men that held him," or were guards over Him, continued their brutal pastime all night, We have the description, brief but significant, of a very cruel sport. Our Lord is blindfolded, then struck and asked to prophecy "who is it that struck thee ?"

In the picture of the Mockeries, by the Fra Angelico, there is a soul that it would be well for modern painters to copy, instead of copying bodies. Our Lord is seated on a rough stone, He looks most majestic and calm, the mockers and insulters have horrid visages ; but the grand point of the sublime artist is,—although the bandage is ever so thick, Our Lord's eyes are seen through it ! Nothing can be hid or concealed from Him.

<sup>1</sup>*The men.*—These were the guards who were appointed to watch Him during the night, until morning. They amused themselves by tormenting Him, to keep themselves awake.

<sup>2</sup>*Struck Him.*—From what is said in the next verse, "smote Him on the face," it would seem they struck Him on other parts of His sacred body also.

<sup>3</sup>*Blindfolded Him.*—This was to make trial of His prophetic powers ; and in mockery of His pretensions. His not uttering a word made them enraged and laugh at Him and make sure that He had no such powers at all.

<sup>4</sup>*Prophecy.*—Commanding Our Lord to use His gifts and powers at their behest. He never wrought a miracle or did a wonder on these principles, although often urged and challenged.

<sup>5</sup>*Many other things.*—The Evangelists draw a veil over the indignities offered to Our Lord.

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Wakes of the dead :

1st. Desecration of the house of death.

2nd. Never without blasphemous parodies of religious rites.

3rd. Insulting to Our Lord—Jews.

Tormenting people :

1st. Against charity.

2nd. Provokes anger.

3rd. Is a heartless gratification to the listeners.

## Playing forfeits :

1st. Pastimes which lead to sin.

2nd. Teach bad habits.

3rd. Like the blindfolding of Our Lord.

## Practical jokes :

1st. Are brutal in their nature.

2nd. Are often devoid of wit.

3rd. Sometimes end in catastrophes.

66. Et, ut factus est dies, convenerunt seniores plebis et principes sacerdotum et scribæ, et duxerunt illum in concilium suum, dicentes: "Si tu es Christus, dic nobis."

67. Et ait illis: "Si vobis dixerò, non credetis mihi ;

68. " Si autem et interrogavero, non respondebitis mihi neque dimittetis.

69. " Ex hoc autem, erit Filius Hominis sedens à dextris virtutis DEI."

70. Dixerunt autem omnes: " Tu ergò es Filius DEI ? " Qui ait: " Vos dicitis, quia ego sum."

71. At illi dixerunt: " Quid adhùc desideramus testimonium ? Ipsi enim audivimus de ore ejus."

66. And as soon as it was day, <sup>1</sup>the ancients of the people, and the chief priests and Scribes, came together, and they brought him <sup>2</sup>into their council, saying: If thou be the Christ <sup>3</sup>tell us.

67. And he said to them: If I shall tell you, <sup>4</sup>you will not believe me:

68. And if I shall also <sup>5</sup>ask you, you will not answer me, nor let me go.

69. But hereafter the <sup>6</sup>Son of man shall be sitting on the right hand of the power of God.

70. Then <sup>7</sup>said they all: Art thou then the Son of God ? And he said: <sup>8</sup>You say that I am.

71. Then they said: What need we any further testimony ? For <sup>9</sup>we ourselves have heard it from his own mouth.

The nocturnal or informal session of the Sanhedrim is not recorded by the third Evangelist. He mentions only the formal one at daybreak. No witnesses are called here. He is called upon for a confession, and He puts them into a dilemma.

He then warns them solemnly of the day that is coming, and not far distant, when everyone there must stand before Him to receive an eternal sentence which cannot be altered.

What a terrible scene ! There are men sitting in judgment upon the Judge of the living and the dead. If they were ignorant or ill-informed men like the poor servants and soldiers, who followed the example of their masters and officers, there might be some excuse.

Chief Priests, Scribes, and Ancients of the people !

<sup>1</sup>*The Ancients, etc.*—This was a full meeting of the Sanhedrim. There was only a partial one at the beginning of the night.

<sup>2</sup>*Into their council.*—He was formally brought by His guards as if He were a common criminal.

<sup>3</sup>*Tell us.*—He had told them before, and some of them rent their garments at the announcement ; they would wish Him to repeat it for the sake of those who were not present at the first examination.

<sup>4</sup>*You will not believe me.*—He lets them know that he is perfectly cognizant of their interior dispositions.

<sup>5</sup>*Ask you.*—This is well translated, although the Latin word would seem to require a different expression. The Greek is *ask you* or *beg of you*.

<sup>6</sup>*Son of Man.*—This is what our Lord calls Himself and let us observe that they understand Him to mean "*Son of God*."

<sup>7</sup>*Said they all.*—What a grand confession in spite of themselves of His Divinity ! He only said *Son of man*.

<sup>8</sup>*You say that I am.*—This is a Hebrew form for *I am as sure as you are there*.

<sup>9</sup>*We ourselves have heard it.*—It is impossible to imagine but that many believed He was the Son of God.

#### Going through forms :

- 1st. This can be done to hide evil.
- 2nd. Done often for evil ends.
- 3rd. Done for an appearance of rectitude.

#### Confession of Our Lord :

- 1st. It was plain and simple.
- 2nd. Before the whole Sanhedrim.
- 3rd. It cost Him His life.

## CHAPTER XXIII.

*The continuation of the history of the passion.*

1. Et surgens omnis multitudo eorum, duxerunt illum ad Pilatum.

2. Cœperunt autem illum accusare, dicentes: "Hunc invenimus subvertentem gentem nostram, et prohibentem tributa dare Cæsari, et dicentem se Christum regem esse."

3. Pilatus autem interrogavit eum dicens: "Tu es rex Judæorum?" At ille, respondens, ait: "Tu dicis."

4. Ait autem Pilatus ad principes sacerdotum et turbas: "Nihil invenio causæ in hoc homine."

5. At illi invalescebant dicentes: "Commovet populum, docens per universam Judæam, incipiens à Galilæâ usquè hûc."

6. Pilatus autem, audiens Galilæam, interrogavit si homo Galilæus esset.

7. Et, ut cognovit quòd de Herodis potestate esset, remisit eum ad Herodem, qui et ipse Jerosolymis erat illis diebus.

1. And the whole multitude of them rose up, and led him away <sup>1</sup>to Pilate.

2. And they began to accuse him, saying: We <sup>2</sup>have found this man <sup>3</sup>perverting our nation, and <sup>4</sup>forbidding to give tribute to Cæsar, and saying that he is <sup>5</sup>Christ the king.

3. And Pilate asked him, saying: <sup>6</sup>Art thou the king of the Jews? And he answered and said: <sup>7</sup>Thou sayest it.

4. Then Pilate said to the chief priests and to the multitude: I find <sup>8</sup>no cause in this man.

5. But they were more earnest, saying: He stirreth up <sup>9</sup>the people, teaching throughout all Judea, beginning from Galilee to this place.

6. And Pilate, hearing of Galilee, asked if the man were a <sup>10</sup>Galilean?

7. And when he understood that he belonged to Herod's jurisdiction, he sent him away to <sup>11</sup>Herod, who himself was also at Jerusalem in those days.

The whole assembly stood up at once, and had Our Lord marched on by their retainers to Pilate's Pretorium or judgment



hall. It need not be pressed to the letter that every member of the Sanhedrim went, for we find that Joseph of Arimathea (v. 51) did not consent to their counsel; and there must have been a few more just men in the council, as well as he.

S. Luke is precise in giving the accusations; and the other Evangelists—more especially S. John—are diffuse in describing the conduct of the trial. These accusations were : First, “Perverting our nation.” Second, “Forbidding to give tribute to Cæsar.” Third, “Saying that He is Christ the King.”

<sup>1</sup>*To Pilate.*—This shows that the sceptre, or power of life and death, had passed from the Jews.

<sup>2</sup>*Have found.*—They were so zealous for their own and the Roman rights ! How artfully they wove their calumnies !

<sup>3</sup>*Perverting.*—Seducing, or leading the people into rebellion.

<sup>4</sup>*Forbidding.*—The first might be a mistake, but this is a gross lie ; as He said, “give to Cæsar the things that are Cæsar’s.”

<sup>5</sup>*Christ the King.*—This is the truth but it did not trouble Pilate much, as S. John shows so clearly.

<sup>6</sup>*Art thou the King of the Jews ?*—Pilate had Jesus brought into the Pretorium, after he heard their accusations in the *atrium*. He then interrogated Him privately and went out to the accusers. He returned again and asked Him this question. Our Lord told him His kingdom was not of this world, etc., as we find in S. John’s Gospel.

<sup>7</sup>*Thou sayest it.*—A strong assertive yes.

<sup>8</sup>*No cause.*—This was the result of Pilate’s examination.

<sup>9</sup>*The people.*—Here it is evident that our Lord taught a great deal in Judea as well as in Galilee.

<sup>10</sup>*Galilean.*—Pilate remembered the Galileans and the trouble there was to suppress a rising among them.

<sup>11</sup>*Herod Antipas.*—He came up to the Paschal Festival as he was a sort of Jew ; and hence we have the expression *in those days*.

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The multitude :

1st. Is seldom guided by reason.

2nd. Tries to impose by numbers.

3rd. Carries things by vociferation.

Accusations :

1st. Most dangerous when there is some truth.

2nd. Always leave a mark behind them.

3rd. Generally found to be wrong when it is too late.

8. Herodes autem, viso Jesu, gavisus est valdè: erat enim cupiens ex multo tempore videre eum eo quòd audierat multa de eo, et sperabat signum aliquod videre ab eo fieri.

9. Interrogabat autem eum multis sermonibus. At ipse nihil illi respondebat.

10. Stabant autem principes sacerdotum et scribæ, constanter accusantes eum.

11. Sprevit autem illum Herodes cum exercitu suo, et illusit indutum veste albâ, et remisit ad Pilatum.

12. Et facti sunt amici Herodes et Pilatus in ipsâ die: nam antea inimici erant ad invicem.

13. Pilatus autem, convocatis principibus sacerdotum et magistratibus et plebe.

14. Dixit ad illos: "Obtulistis mihi hunc hominem quasi avertentum populum: et ecce ego, coràm vobis interrogans, nullam causam inveni in homine isto ex his in quibus eum accusatis.

15. "Sed neque Herodes: nam remisi vos ad illum, et ecce nihil dignum morte actum est ei:

16. "Emendatum ergò illum dimittam."

8. And <sup>1</sup>Herod, seeing Jesus, was very glad: for he was desirous of a long time to see him, because he had <sup>2</sup>heard many things of him: and he hoped to see some <sup>3</sup>miracle wrought by him.

9. And he questioned him with many words. But he answered him <sup>4</sup>nothing.

10. And the chief priests and the Scribes stood by, <sup>5</sup>earnestly accusing him.

11. And Herod with his soldiers despised him, and <sup>6</sup>mocked him, putting on him a <sup>7</sup>white garment; and sent him back to Pilate.

12. And Herod and Pilate <sup>8</sup>were made friends together that same day; for before they were enemies one to another.

13. Then Pilate, calling together the chief priests, and the magistrates and the people.

14. Said to them: <sup>9</sup>You have brought this man to me, as one that perverteth the people: and, behold, I, having examined him <sup>10</sup>before you, find no cause in this man, touching those things wherein you accuse him:

15. No, nor yet <sup>11</sup>Herod; for I sent you to him; and, behold, nothing worthy of death is done to him.

16. I will <sup>12</sup>chastise him therefore, and release him.

This *quasi* episode in Our Lord's Passion is related by the Third Evangelist only. We saw in chapter xiii. verse 1 of this Gospel,

that Pilate slew some Galileans and mingled their blood with the sacrifices. Josephus relates that Pilate sent complaints privately to Rome against Herod. Whichsoever way it may have happened, they were both at enmity. Herod desired for a long time to see Our Lord, whom he suspected to be the Baptist come to life again. An opportunity offers and he gladly avails himself of it. He has his courtiers and officers by, and promised them very likely a great treat by getting this wonder-worker to perform some great miracles for their amusement, or utter some beautiful parables. He uttered not a word and was derided accordingly.

<sup>1</sup>*Herod Antipas.*—It was he who beheaded S. John the Baptist.

<sup>2</sup>*Heard many things of Him.*—He is supposed to have been called *the fox* by Our Lord ; but as we said, page 368, it is more probable that term was applied to the Pharisee who sent the messengers.

<sup>3</sup>*Miracle.*—Just as if Our Lord were a magician or a juggler.

<sup>4</sup>*Nothing.*—How nobly was this Herod made a fool of !

<sup>5</sup>*Earnestly.*—They were as bad here as they were in Pilate's presence. How persistent ! They followed him from place to place, and even to the Cross.

<sup>6</sup>*Mocked Him.*—It is supposed that these were other mockeries, as at the house of Caiphas, besides the fool's gown.

<sup>7</sup>*White garment.*—Commentators differ about the rendering of the original Greek word, which means, *shining*, most consider the Vulgate correct.

<sup>8</sup>*Were made friends.*—The King of Peace makes peace even by His silence and suffering.

<sup>9</sup>*You.*—He upbraids them as having done a great wrong to an innocent man, and made himself lose his time.

<sup>10</sup>*Before you.*—This public examination has not been recorded.

<sup>11</sup>*Herod.*—You see even Herod found nothing.

<sup>12</sup>*Chastise Him.*—Strange conclusion, certainly. This was the beginning of the end.

#### Persistency of the Jews :

- 1st. In accusing Jesus.
- 2nd. In their fierce earnestness.
- 3rd. Glorying in their success.

#### Modern Rationalists :

- 1st. Find fault with Jesus and His followers.
- 2nd. They are as fierce in their earnestness.
- 3rd. Let them glory in their French Revolutions and spreading Infidelity !

17. *Necesse autem habebat dimittere eis, per diem festum, unum.*

18. *Exclamavit autem simul universa turba dicens: "Tolle hunc, et dimitte nobis Barabam."*

19. *Qui erat, propter sediti-  
onem quamdam factam in civi-  
tate et homicidium, missus in  
carcerem.*

20. *Iterum autem Pilatus lo-  
cutus est ad eos, volens dimit-  
tere JESUM.*

21. *At illi succlamabant di-  
centes: "Crucifige, crucifige  
eum!"*

22. *Ille autem tertio dixit ad  
illos: "Quid enim mali fecit  
iste? Nullam causam mortis  
invenio in eo: corripiam, ergo  
illum, et dimittam."*

23. *At illi instabant, vocibus  
magnis postulantes ut crucifi-  
geretur, et invalescebant voces  
eorum.*

24. *Et Pilatus adjudicavit fieri  
petitionem eorum.*

25. *Dimisit autem illis eum  
qui propter homicidium et sedi-  
tionem missus fuerat in car-  
cerem, quem petebant; JESUM  
verò tradidit voluntati eorum.*

17. Now <sup>1</sup>of necessity he was  
to release to them one upon the  
feast-day.

18. But <sup>2</sup>the whole multitude  
cried out at once, saying: Away  
with this man; and release  
unto us Barabbas;

19. Who, for a certain sedi-  
tion made <sup>3</sup>in the city, and for  
murder, was cast into prison.

20. And Pilate spoke to them  
again, desiring to release Jesus.

21. But they cried out, saying:  
<sup>4</sup>Crucify him, crucify him.

22. And he said to them the  
third time: Why, what evil  
hath this man done? I find no  
cause of death in him: <sup>5</sup>I will  
chastise him, therefore, and let  
him go.

23. But they were instant  
with <sup>6</sup>loud voices, requiring that  
he might be crucified: and their  
voices prevailed.

24. And <sup>7</sup>Pilate gave sentence  
that their petition should be  
granted.

25. And he released unto them  
<sup>8</sup>him, who for murder and sedi-  
tion had been cast into prison,  
whom they had desired: but  
Jesus he delivered up <sup>9</sup>to their  
will.

There is seemingly here a fine struggle of pagan justice against Jewish fanaticism in the efforts made by Pilate to save Our Lord from their fury. We see it, and we acknowledge it with thanks.

S. Luke, as well as his fellow-Evangelists, give Pilate every credit so far.

Now, secular historians, Philo, Josephus, and others tell us that Pilate was cruel, unjust, and an exacter of things not due. He was mean in his dealings, and had, perhaps, borrowed privately from rich Jews to indulge his pleasures. He was afraid of Our Lord, and his wife's dream did not abate that fear. He tried to avoid a crime. The wild voice of an infuriated populace, which could ruin him by revelations—and did eventually—made him commit this atrocious act.

What a fearful lesson on the very threshold of the Passion !

<sup>1</sup>*Of necessity.*—This expression seems too forcible ; because the release of a criminal on the great feast, was only a matter of custom. Pilate was obliged to observe their customs for reasons of his own.

<sup>2</sup>*The whole multitude.*—We know from the previous Evangelists, that they were persuaded to do so by the priests.

<sup>3</sup>*In the city.*—S. Luke alone mentions this.

<sup>4</sup>*Crucify Him.*—This is the first mention made in S. Luke of the Crucifixion. This mode of punishment was suggested by the hatred of Our Lord's enemies.

<sup>5</sup>*I will chastise him.*—S. Luke does not mention the scourging, but he twice mentions Pilate's determination to chastise him, in order to appease the violence of the mob.

<sup>6</sup>*Loud voices.*—We can almost listen to their deafening discordant cries. In the received Greek version, "their voices and *those of high priests*, prevailed," is found. Some admit and some reject the words we have italicised.

<sup>7</sup>*Pilate gave sentence.*—How he gave it has been told by other sacred historians. S. Luke is satisfied with saying that it was done.

<sup>8</sup>*Him.*—He does not mention the wretch's name any more. He wrote it once in verse 18, and that was enough. But, *whom they desired* is rather a severe observation on their choice.

<sup>9</sup>*To their will.*—We shall not destroy the Abbé Fillion's comment on this by translating it. "*Nous savons quelle était, relativement à Jésus, la volonté de la foule en fureur.*"

---

A man in authority who does wrong before his subjects :

1st. Makes himself their slave.

2nd. Has no control over them.

3rd. Does as they bid, and ruins himself and them by compliance.

The will of the people :

1st. When in the line of good is excellent.

2nd. When in the line of evil — knows no bounds.

3rd. Always in extremes. Blessed is he who can direct it, and keep it from excesses.

26. Et, cū ducerent eum, apprehenderunt Simonem quemdam Cyrenensem, venientem, de villā, et imposuerunt illi crucem portare post JESUM.

27. Sequebatur autem illum multa turba populi, et mulierum quæ plangebant et lamentabantur eum.

28. Conversus autem ad illas JESUS, dixit : "Filiæ Jerusalem, nolite flere super me, sed super vos ipsas flete et super filios vestros :

29. "Quoniam ecce venient dies in quibus dicent : Beatæ steriles, et ventres qui non genuerunt, et ubera quæ non lactaverunt !

30. "Tunc incipient dicere montibus *Cadite super nos*, et collibus *Operite nos* :

31. "Quia, si in viridi ligno hæc faciunt, in arido quid fiet ?"

26. And as they led him away, they <sup>1</sup>laid hold on one Simon of Cyrene, that was <sup>2</sup>coming out of the country : and they laid the cross on him, to <sup>3</sup>carry after Jesus.

27. And there followed him a great multitude of <sup>4</sup>people and of women ; who bewailed and lamented him.

28. But Jesus, turning to them, said : <sup>5</sup>Daughters of Jerusalem, weep not over me ; but weep for yourselves, and for your children.

29. For, behold, <sup>6</sup>the days shall come, wherein they will say : Blessed are the barren, and the wombs <sup>7</sup>that have not borne, and the paps that have not given suck.

30. Then shall they begin to say to the <sup>8</sup>mountains : fall upon us : and to the hills, Cover us.

31. For if <sup>9</sup>in the green wood they do these things, what shall be done in the dry ?

S. Luke passes over the scourging (although he suggests that it was given) and makes no mention of the crowning of thorns

and the accompanying mockeries. He looks at once to the *via dolorosa*, and follows Our Lord's steps.

One of the sweetest incidents in this sorrowful journey is the weeping of the women of Jerusalem. Some commentators (notably Calmet) think they were hired women, like the *caonighe* or keeners in Celtic countries, who always wept over malefactors. It is expressly stated in the Talmud (*vide* Fillion p. 389) that women never wept over those taken out for execution.

The fact stands that the poor women really felt for Our Lord, and nature and compassion had its way.

The legends about meeting with Our Lady and the wiping of his face by Berenice or Veronica, are handed down in the Church, and are very touching.

<sup>1</sup>*Laid hold on.*—This is much the same as the *angariaverunt* of the preceding Evangelists.

<sup>2</sup>*Coming out of the country.*—Some make out from this that the Passion must have taken place in Autumn when people return from the country. A real cockney idea and thoroughly foolish.

<sup>3</sup>*Carry after.*—They did not carry it together ; but Jesus walked in front and Simon carried it after Him.

<sup>4</sup>*People and of women.*—In the English translation it looks as if the people wept as well as the women. The punctuation is wrong.

<sup>5</sup>*Daughters of Jerusalem.*—These then were not His own friends from Galilee, who followed Him ministering, as some maintain.

<sup>6</sup>*The days shall come.*—Those who were listening to Him in their mothers' arms and some of the mothers, would live to see that day of wrath.

<sup>7</sup>*That have not borne.*—The joys of maternity will not be blessings in those days.

<sup>8</sup>*Mountains fall upon us.*—These expressions are found in Osee x. 8, and also in the Apocalypse vi. 16. They express the sense of shame which the damned shall have.

<sup>9</sup>*In the green.*—If an innocent man who is yet like a young twig, be thus humbled and afflicted, what shall be the lot of those whose sap is exhausted by indulgence ?

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Pity for our Lord :

1st. Affected those who saw Him.

2nd. Those who remembered Him.

3rd. Those who meditate upon Him, in His sufferings.

Green Wood :

1st. The semblance only of sin.

2nd. Offered Himself for sinners.

3rd. What for sinners who die so ?

32. Ducebantur autem et alii duo nequam cum eo, ut interficerentur.

33. Et postquam venerunt in locum qui vocatur Calvariæ, ibi crucifixerunt eum, et latrones, unum à dextris et alterum à sinistris.

34. JESUS autem dicebat : " Pater, dimitte illis : non enim sciunt quid faciunt." Dividentes verò vestimenta ejus, miserunt sortes.

35. Et stabat populus spectans. Et deridebant eum principes cum eis, dicentes : " Alios salvos fecit : se salvum faciat, si hic est Christus DEI electus !"

36. Illudebant autem ei et milites, accedentes et acetum offerentes ei,

37. Et dicentes : " Si tu es rex Judæorum, salvum te fac."

38. Erat autem et superscriptio, scripta super eum, litteris græcis et latinis et hebraicis : *Hic est Rex Judæorum.*

32. And there were also <sup>1</sup>two other malefactors led with him, to be put to death.

33. And when they were come to the place, which is called <sup>2</sup>Calvary, they crucified him there ; and the robbers, one on the <sup>3</sup>right hand, and the other on the left.

34. And Jesus said : Father, forgive <sup>4</sup>them, for they know not what they do. But dividing his garments, they cast lots.

35. And the people stood, beholding ; and the rulers with them <sup>5</sup>derided him, saying : <sup>6</sup>He saved others ; let him save himself, if he be Christ, the chosen of God.

36. And <sup>7</sup>the soldiers also mocked him, coming to him, and offering him <sup>8</sup>vinegar.

37. And saying : If thou be the <sup>9</sup>King of the Jews, save thyself.

38. And there was also a superscription written over him in Greek, and Latin, and Hebrew letters : <sup>10</sup>THIS IS THE KING OF THE JEWS.



Crucified people in the time of the Romans, according to Justin and other writers, gave way to blaspheming and upbraiding their executioners as long as they could speak, and sometimes uttered eloquent orations about their own innocence.

Our Divine Lord, the most injured of men, as soon as the work of iniquity is done and that His executioners gaze upon His complete extinction with satisfaction; when His enemies exult in their success and tell all around His atrocious conduct; when the thieves are His companions and that He is placed between them as the worst malefactor—there is but one kind of revenge taken: FATHER FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO. These are the words which the Son of God finds appropriate.

<sup>1</sup>*Two other malefactors.*—Our Lord was already reputed with the wicked.

<sup>2</sup>*Calvary.*—The two previous Evangelists call it Golgotha, and S. John gives both names. Some say it was so called (place of a skull) because it was bare and trampled.

<sup>3</sup>*Right hand and left.*—One of the Fathers, S. Hilary, seems to think that the good thief was on the left-hand side (Calmet). He is alone in his opinion.

<sup>4</sup>*Them.*—What is the antecedent to them? A few confine the first and second part of the prayer to the poor soldiers—more give the first part to all and the second to the soldiers. Most give the full benefit of the prayer to all. This last seems worthy of the Sacred Heart of Our Lord.

<sup>5</sup>*Derided.*—The people—the rulers joined in deriding Our Saviour upon the Cross.

<sup>6</sup>*He saved others.*—This they acknowledge at all events.

<sup>7</sup>*The soldiers.*—Only S. Luke mentions the soldiers as joining in and offering Him vinegar in mockery.

<sup>8</sup>*Vinegar.*—This was neither the sponge nor the wine mingled with myrrh; but some of their own rations.

<sup>9</sup>*King of the Jews.*—This was said at seeing the superscription.

<sup>10</sup>*THIS IS THE KING OF THE JEWS.*—The priests wanted it qualified, but Pilate let it be.

Our Lord forgave:

1st. When He was in the greatest pain.

2nd. When He was completely punished.

3rd. When no more could be done to Him.

Forgave His enemies:

1st. Just when they had crucified Him.

2nd. Whilst they were glorying in their work.

3rd. Taunting Him. SUCH CHARITY!

39. Unus autem de his qui pendebant latronibus blasphemabat eum, dicens: "Si tu es Christus, salvum fac temetipsum et nos."

40. Respondens autem alter, increpabat eum dicens: "Neque tu times DEUM, quòd in eadem damnatione es?"

41. "Et nos quidem justè, nam digna factis recipimus: hic verò nihil mali gessit."

42. Et dicebat ad JESUM: "Domine memento mei cùm veneris in regnum tuum."

43. Et dixit illi JESUS: "Amen dico tibi, hodiè tecum eris in paradiso."

39. And <sup>1</sup>one of these robbers who were hanging blasphemed him, saying: 'If thou be Christ, save thyself and us.

40. But <sup>2</sup>the other, answering, rebuked him, saying: Neither dost thou <sup>4</sup>fear God, seeing thou art under the same condemnation?

41. And we indeed <sup>5</sup>justly; for we receive the due reward of our deeds: but this man hath <sup>6</sup>done no evil.

42. And he said to Jesus: 'Lord, remember me when thou shalt come into thy kingdom.

43. And Jesus <sup>8</sup>said to him: Amen I say to thee, this day thou shalt be with me in <sup>9</sup>paradise.

The conversion of the thief on the right hand of Our Lord on Calvary is about the grandest triumph of His life on earth. Magdalen heard Him preach and saw His miracles. Paul was knocked off his horse and struck blind. No miracle took place here, to the outward seeming. The thief was Our Lord's companion in suffering, rather better treated and not so hated. He saw the man and perceived the whole thing, and, as F. Fillion cleverly observes, "with the practised eye of a thief he saw Our Lord was not one." They were all mocking Jesus Christ. The Pharisees—even the brutal soldiers and one of the thieves. This poor fellow saw it all, heard the words of Our Lord asking pardon, and "with the practised eye of a thief," saw the simple nobleness of Our Lord's degradation. He was changed by grace in one instant. He saw all. He believed, he hoped, he loved. He saw the future kingdom of Our Lord, and made a mild petition to be remembered when Jesus got there. He was rewarded by the promise of possessing it that very day.

Those who think the good thief was kind to Our Lord going to Egypt, or heard Him preach somewhere, detract from the perfect

conquest Our Lord made in the depth of His humiliation. It is one of the finest features in the Passion. The shining of His Divinity was the glory of His suffering.

<sup>1</sup>*One of these robbers.*—In the previous Evangelists we have it that both the robbers insulted Him, The plural is used. Some commentators say both began, and one stopped to turn round the other way. Now, *blasphemabat* here in S. Luke, bears out this interpretation: *One continued doing so*, as much as to say, the other ceased.

<sup>2</sup>*If thou be Christ.*—The thieves were both Jews evidently.

<sup>3</sup>*The other.*—To be insulted by a crucified thief was the deepest degradation which even Our Lord could invent. This first seemed to enlighten the good thief. Kineol thinks the good thief was only one of those caught in Barabbas's *emeute*. This is not likely.

<sup>4</sup>*Fear God.*—That is what you ought to be thinking of instead of insulting a fellow-sufferer. There was good nature in this thief.

<sup>5</sup>*Justly.*—How few criminals acknowledge the justice of their sentence. Here is an open confession.

<sup>6</sup>*Done no evil.*—This was plain from all he heard that morning.

<sup>7</sup>*Lord, remember me.*—Poor fellow! How small his petition and how big was his faith. A dying criminal to be coming in for a kingdom? All is there.

<sup>8</sup>*Said to him.*—This was Our Lord's second word on the Cross.

<sup>9</sup>*Paradise.*—We meet this word here for the first time. What does it mean? The Hebrew פֶּרֶדִּים, or Greek Παράδεισος means a garden of delights. The restoration of the Garden of Eden. Now this was the same as the bosom of Abraham. Jews believed that ordinary people had to suffer in the next world a purgatory before they came to this garden. Our Lord tells the thief that he will escape Purgatory and be with Him in the bosom of Abraham that very day.

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The thief had:

1st. Contrition.—We receive, etc.

2nd. Faith.—Lord.

3rd. Hope.—Remember me.

4th. Charity.—Stopped the other's insults.

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Our Lord:

1st. Pardoned him completely.

2nd. Promised him Paradise.

3rd. Without passing through Purgatory.

4th. He made him the first canonised saint.

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44. Erat autem ferè hora sexta. Et tenebræ factæ sunt in universam terram, usquè in horam nonam ;

45. Et obscuratus est sol ; et velum templi scissum est medium.

46. Et clamans voce magnâ Jesus, ait : "Pater, in manus tuas commendo spiritum meum." Et hæc dicens exspiravit.

44. And it was almost <sup>1</sup>the sixth hour : and there was <sup>2</sup>darkness over all the earth until the <sup>3</sup>ninth hour.

45. And <sup>4</sup>the sun was darkened ; and <sup>5</sup>the veil of the temple was rent in the midst.

46. And Jesus, crying with a <sup>6</sup>loud voice, said : <sup>7</sup>Father, into thy hands I commend my spirit. And saying this, he <sup>8</sup>gave up the ghost.

The old Irish poet Sedulius or Shiel (as we anglicise the name now), who is the author of the Introit in the Mass of the Blessed Virgin—*Salve sancta parens*—and of several other fine Latin hymns, has these words regarding Our Saviour's death. "*Talem vultum . . . meruerunt sortiri elementa, ut cujus ortu lætata sunt, tristarentur occasu.*"—Fillion.

The point to be observed is this :—In the East, and indeed, in the West too, in semi-tropical latitudes, the hottest and most intolerable portion of the day is from twelve to three o'clock. The heat then accumulates and scorches and causes sunstroke. It was at this precise time Our Divine Lord hung upon the Cross. At this time all the sky was overcast, night came upon Jerusalem, the rocks were rent, earthquakes shook people in their houses, the veil of the temple was rent, dead people became alive and walked through the frequented parts of the city. All these events came nearly together. These three hours of the agony of Our Lord were hours of agony for inanimate nature, but the animate part of it, with a sentient understanding, failed to see the force of the phenomena.

<sup>1</sup>*The sixth hour* or noon ; the three synoptic Evangelists agree to this. We shall see the cause of the apparent discrepancy in S. John as soon as we come to the Nineteenth chapter of his Gospel.

<sup>2</sup>*Darkness.*—This is put almost in identical words by the three.

<sup>3</sup>*Ninth hour.*—Three o'clock in the afternoon on the 25th March, was the time of Our Lord's death. The longitude east being 50°, the time of Our Lord's death would be twelve o'clock noon for us.

<sup>4</sup>*The sun was darkened.*—This expression is found only in S. Luke's Gospel, as predicated of the darkness which occurred at Our Lord's death.

<sup>5</sup>*The veil of the temple.*—The rending of the veil took place immediately after Our Lord's death. S. Luke's connecting particle  $\delta\epsilon$  does not imply an order of time but a stringing together of facts.

<sup>6</sup>*Lowd voice.*—Same as the others. This was miraculous in a dying man reduced as He was.

<sup>7</sup>*Father, into thy hands.*—This is special to the third Evangelist.

<sup>8</sup>*Gave up the ghost.*—The expressions to describe Our Lord's death—in all the four Evangelists—are strictly in accordance with Our Lord's words. "I lay it down of myself"—John x. 18. It signifies *He sent out His soul when He so willed it.*

#### Death-Terrors:

1st. From the separation of body and soul.

2nd. From unknown future.

3rd. From the Judgment.

#### Death-Comforts:

1st. If we follow Christ.

2nd. Do God's will in our sphere of life.

3rd. Be in God's grace—Sacraments.

4th. We can say, "Into Thy hands."

47. Videns autem centurio quod factum fuerat, glorificavit DEUM dicens: "Verè hic homo justus erat."

48. Et omnis turba eorum qui simul aderant ad spectaculum istud, et videbant quæ fiebant, percutientes pectora sua revertebantur.

49. Stabant autem omnes notij ejus à longè, et mulieres quæ secutæ eum erant à Galilæâ, hæc videntes.

50. Et ecce vir nomine Joseph, qui erat decurio, vir bonus et justus,

47. Now<sup>1</sup> the centurion, seeing what was done, glorified God, saying: Indeed this was <sup>2</sup>a just man.

48. And all the multitude of them that were come together to that sight, and saw the things that were done, returned <sup>3</sup>striking their breasts.

49. And all his acquaintance, and the women that had <sup>4</sup>followed him from Galilee, stood afar off <sup>5</sup>beholding these things.

50. And, behold, a man by name Joseph, who was <sup>6</sup>a senator, a good and just man:

51. Hic non consenserat consilio et actibus eorum, ab Arimathea, civitate Judææ, qui expectabat es ipse regnum DEI :

52. Hic accessit ad Pilatum, et petiit corpus Jesu.

53. Et depositum involvit sindone, et posuit eum in monumento exciso, in quo nondum quisquam positus fuerat.

51. This man <sup>7</sup>had not consented to their counsel and doings: he was of Arimathea, a city of Judea, who also himself <sup>8</sup>waited for the kingdom of God.

52. This man went to Pilate, and <sup>9</sup>begged the body of Jesus.

53. And taking him down, he wrapped him in fine linen, and laid him in a <sup>10</sup>sepulchre that was hewed in stone, wherein never yet any man had been laid.

The physical effects of the death of Our Lord have just been mentioned, and S. Luke proceeds to relate the moral effects. In this he is fuller than his brother Evangelists. SS. Matthew and Mark tell us of the centurion and his confession, and give us the names of some of the women.

S. Luke describes the centurion as glorifying God, and saying: "This indeed was a just man." He tells us that the centurion was not alone in this; but that all "*the multitude . . . when they saw the things that were done, returned striking their breasts.*" This work of repentance, wrought so soon, was a prelude to the great leavening of the world, which was soon to begin.

The acquaintances (not the intimate friends) of Our Lord and the women. His intimate friends, with the exception of three, were too frightened; and those who were not at the foot of the cross remained at a distance.

<sup>1</sup>*The Centurion.*—He had charge of the soldiers who watched to see that the decree of Pilate was carried out.

<sup>2</sup>*A just man.*—The other Evangelists have it that he said this was the Son of God. He said many things and was not confined to one bare proposition in the exuberance of his joy.

<sup>3</sup>*Striking their breasts.*—As observed, when speaking of the parable of the Pharisee and the publican (chapter xviii.), this was an outward mark of repentance.

<sup>4</sup>*Followed Him from Galilee.*—They remained faithful all through, even when His own disciples fled.

<sup>5</sup>*Beholding these things.*—This expression is very peculiar here, and signifies that he noted down every particular.

<sup>6</sup>*A senator.*—He was a member of the Sanhedrim.

<sup>7</sup>*Had not consented.*—He was in the minority evidently.

<sup>8</sup>*Waited for the Kingdom of God.*—He was a convert to Christianity, and there are histories which record his subsequent career as bishop.

<sup>9</sup>*Begged.*—This word is out of place again. He demanded it as a right.

<sup>10</sup>*Sepulchre.*—We gave a diagram of the Sepulchre in S. Mark's Gospel. No one was ever laid in it, because then it might be said somebody else got alive. There was room for several corpses in a tomb of this kind.

Our Lord's death converted :

- 1st. The thief by His side.
- 2nd. The centurion of the guard.
- 3rd. All the people who looked on, and likely watched Him.

Joseph of Arimathea :

- 1st. He was a rich man, and minded himself.
- 2nd. He would do no injustice.
- 3rd. His companions put Jesus to death, and he thought it his duty to give him burial.

54. Et dies erat parasceves, et sabbatum illucescebat.

55. Subsecutæ autem mulieres quæ cum eo venerant de Galilæa, viderunt monumentum et quemadmodum positum erat corpus ejus.

56. Et, revertentes, paraverunt aromata et unguenta, et sabbato quidem siluerunt, secundum mandatum.

54. And it was the day of the <sup>1</sup>parasceve; and the sabbath <sup>2</sup>drew near.

55. And the women that were come with him <sup>3</sup>from Galilee, following after, saw the sepulchre, and <sup>4</sup>how his body was laid.

56. And, returning, they prepared <sup>5</sup>spices and ointments: and on the sabbath day they <sup>6</sup>rested, according to <sup>7</sup>the commandment.

We observe here a scene which reveals to us two things :—

- 1st. The women, who watched from a distance, came and observed narrowly the spot in which the body of Our Lord was

laid. They perceived everything concerning it with the minuteness of feminine affection; they then hurried to the city—it must be now about half-past four o'clock—to buy what they needed before the shops shut at sunset, a little after six. We are near the equinox now.

2nd. They seem not to have believed in the Resurrection, and their subsequent conduct, when it took place, shows that they did not. Our Lady, as observed before, does not appear at all meddling with the spices and the materials for embalming. One is surprised at Magdalen. Yet, the beautiful lesson comes out. This want of faith, this obscurity of understanding, this close observation of particulars, make the Resurrection burst forth with the same effulgence on our convictions, as it did on the first Easter Sunday.

<sup>1</sup>*Parasceve*.—The day on which they should lay in provisions for the Sabbath and do everything servile in order to be prepared for the Jewish rest. It was Friday afternoon.

<sup>2</sup>*Drew near*.—The Greek and Latin have, *began to dawn*. This dawn was taken figuratively for the coming on of anything. Some say it was the beginning of the lighting of the lamps or candles in the Jewish houses. They lit them before the sun went down; because they would break the Sabbath by lighting a candle or a lamp, afterwards, until the next afternoon. This opinion seems a sensible one.

<sup>3</sup>*From Galilee*.—Their names are given by some of the sacred writers.

<sup>4</sup>*How His body was laid*.—Women attend to the laying out of dead bodies even to the present day. They could not do much for Our Lord; rough men and Our Lady had to do all—but they intended to make up for it on Sunday morning. So they did.

<sup>5</sup>*Spices and ointments*.—To embalm the body and pay a tribute of affectionate respect to the dead.

<sup>6</sup>*Rested*.—They did nothing but speak to one another about the heart-rending scenes they had witnessed.

<sup>7</sup>*The Commandments*.—The third Commandment. Remember to keep holy the Sabbath Day.

Reverence for the dead :

- 1st. Respect the remains.
- 2nd. Attend the funeral.
- 3rd. Pray for their souls.

Jesus : had—

- 1st. The funeral of a culprit.
- 2nd. His grave was lent Him.
- 3rd. He was mourned by few.



## CHAPTER XXIV.

*Christ's resurrection, and manifestation of himself to his disciples.*

1. Unâ autem sabbati, valdè dilucidò, venerunt ad monumentum, portantes quæ paraverant aromata :

2. Et invenerunt lapidem revolutum à monumento ;

3. Et, ingressæ, non invenerunt corpus Domini JESU.

4. Et factum est, dùm mente consternatæ essent de isto, ecce duo viri steterunt secùs illas, in veste fulgenti.

5. Cùm timerent autem et declinarent vultum in terram, dixerunt ad illas : " Quid quæritis viventem cum mortuis ?

6. " Non est hîc, sed surrexit. Recordamini qualiter locutus est vobis cùm adhuc in Galilæa esset,

7. " Dicens quia oportet Filium Hominis tradi in manus hominum peccatorum et crucifigi, et die tertiâ resurgere."

8. Et recordatæ sunt verborum ejus.

1. But <sup>1</sup>on the first *day* of the week, very early in the morning, they came to <sup>2</sup>the sepulchre, bringing the spices which they had prepared.

2. And they found <sup>3</sup>the stone rolled back from the sepulchre.

3. And going in they <sup>4</sup>found not the body of the Lord Jesus.

4. And it came to pass, while they were astonished in mind at this, behold, <sup>5</sup>two men stood by them in shining apparel.

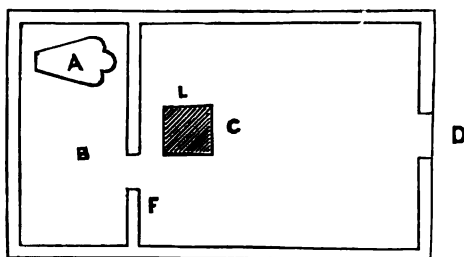
5. And as they were afraid, and <sup>6</sup>bowed down their countenance towards the ground, they said to them : <sup>7</sup>Why seek you the living among the dead ?

6. He is not here, but is risen. <sup>8</sup>Remember how he spoke to you, when he was yet in Galilee,

7. Saying : The Son of man must be delivered into the hands of sinful men, and be crucified, and <sup>9</sup>the third day rise again.

8. And <sup>10</sup>they remembered his words.

Although we gave a diagram of the grave in S. Mark, we think it well to repeat it here.



This is a rough model of the respectable graves then. Joseph had this made for himself and family, and gave it to Jesus. *D* is the door into the railed yard. *C* is the enclosure. *L*, the big stone. *F*, the entrance into the grave proper, which was seven or eight feet wide, twelve long and nine high. The bodies lay as *A*, Our Lord's body, until they filled up the cave. *B* was where the holy women and others came in, to see Angels at the head and feet of where the corpse lay *A*. The seal was put upon *L* when it filled up the gate *F*; and the rock was found where it appears after the Resurrection.

<sup>1</sup>*On the first day.*—We are here between the Jewish and the Christian nomenclature of the days of the week. This was what we call now Easter Sunday, just about sunrise.

<sup>2</sup>*The sepulchre.*—They entered at *C*, and expected some guard or keeper to come and remove the big stone for them so that they might get in and perform their devotional rites.

<sup>3</sup>*The stone.*—Letter *L*. The stone was rolled away.

<sup>4</sup>*Found not.*—They went in at *B*, and found *A* empty. *The Lord Jesus*. This is the first time this expression occurs in the New Testament.

<sup>5</sup>*Two men.*—These were Angels in the shapes and forms of men, but the grandeur and splendour of their garments made them strike terror into the hearts of the poor women.

<sup>6</sup>*Bowed down.*—They instinctively perceive that they were beings of a superior order.

<sup>7</sup>*Why seek you?*—The Angels have a tone of reproof in their question, Only one spoke, of course—But let us hear Lessing: "The whole sepulchre, the whole country round it was full of Angels. Do you think there were only two Angels there, like a pair of sentries left at the door of a general when he is gone off somewhere? There were millions; and

some appeared now, and some again, in pairs or singly, as the spirits chose, and said this or that, as they chose themselves." This is a very good answer to Rationalists.

<sup>8</sup>*Remember.*—Their fright had made them forget.

<sup>9</sup>*The third day,*—That is just the Day of the Apparition.

<sup>10</sup>*They remembered.*—It was time they should.

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### The Resurrection.

1st. It took place quietly and noiselessly.

2nd. The empty tomb and stone removed told it.

3rd. So did the guards, the angels and the visitors.

### The Angels :

1st. Were there to tell the news.

2nd. To remind them of Our Lord's promise.

3rd. To show its verification.

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9. Et, regressæ à monumento, nuntiaverunt hæc omnia illis undecim et ceteris omnibus.

10. Erat autem Maria Magdalene, et Joanna, et Maria Jacobi, et ceteræ quæ cum eis erant, quæ dicebant ad Apostolos hæc.

11. Et visa sunt ante illos sicut deliramentum verba ista, et non crediderunt illis.

12. Petrus autem, surgens, cucurrit ad monumentum ; et procumbens vidit linteamina sola posita, et abiit secum mirans quod factum fuerat.

9. And 'going back from the sepulchre, they told all these things to 'the eleven, and to all the rest.

10. Now it was 'Mary Magdalene, and Joanna, and Mary *the mother* of James, and the other women that were with them, that told these things to the apostles.

11. And these words seemed to them as 'an idle tale : and 'they did not believe them.

12. But Peter, rising up, ran to the sepulchre ; and, 'stooping down, he saw the linen-cloths laid by themselves, and went away, wondering in himself at that which was come to pass.

When we diagnose an event of the Gospel carefully, we find wisdom hidden under its most transparent simplicity. Here were pious women who followed Our Lord all the way from Galilee, and supplied provisions for Himself and His Apostles. They

stood at a distance from the Cross, and watched every single incident of that sad day, as far as the darkness would permit them. They prepared unguents and other spices, after having carefully observed the place in which His body was laid. They came, as soon as the Jewish law would permit them, to fulfil the last sad rites dictated by affection and reverence. They had no idea of the Resurrection. We read in the other Evangelists how some of them thought Our Lord's body was stolen, and began to cry.

Their slowness in believing, and the seeming hardness of heart of the Apostles when they heard the announcement, show us the deep designs of Providence. It so came to pass, that the most intimate friends of Our Lord (His Blessed Mother excepted) were the last to believe in His Resurrection, and the first to die for their belief.

<sup>1</sup>*Going back.*—They went into Jerusalem to see their friends and tell the strange tidings.

<sup>2</sup>*The Eleven.*—Judas was no more.

<sup>3</sup>*Mary Magdalene . . . told these things.*—Women, who were most faithful, were privileged with the news of the Resurrection first. They announced them to the Apostles. All give Magdalene prominence amongst the women.

<sup>4</sup>*An idle tale.*—They would not believe the notions of a lot of women. They dreamt it, or fancied. The idea of their seeing angels!

<sup>5</sup>*They did not believe them.*—There is the plain result. The Apostles were too much of the Jewish notion to listen to anything from women, in things spiritual.

<sup>6</sup>*Stooping down.*—He had to stoop to get into the door of the Sepulchre proper. Here he found the grave-clothes and nothing else left.

We are told further on, that Peter had a vision of the Lord to himself. The circumstances of it are not given, but we must surmise that a reconciliation took place then, and that the Denials were amply and generously pardoned.

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#### News of the Resurrection :

1st. Met people unprepared for it.

2nd. Angels reminding did not do.

3rd. Our Lord had to appear.

#### Our Lord appears :

1st. To those who seek Him.

2nd. To those who love Him.

3rd. To those who will, therefore, honour and serve Him.

13. Et ecce duo ex illis ibant, ipsâ die, in castellum quod erat in spatio stadiorum sexaginta ab Jerusalem, nomine Emmaus;

14. Et ipsi loquebantur ad invicem de his omnibus quæ acciderant.

15. Et factum est, dùm fabularentur et secum quærerent, et ipse JESUS appropinquans ibat cum illis.

16. Oculi autem illorum tenebantur ne eum agnoscerent.

17. Et ait ad illos: "Qui sunt hi sermones quos confertis ad invicem ambulantes, et estis tristes?"

18. Et respondens unus, cui nomen Cleophas, dixit ei: "Tu solus peregrinus es in Jerusalem, et non cognovisti quæ facta sunt in illâ his diebus?"

13. And, behold, <sup>1</sup>two of them went that same day to a town which was <sup>2</sup>sixty furlongs from Jerusalem, named Emmaus.

14. And they talked together <sup>3</sup>of all these things which had happened.

15. And, it came to pass, that while they talked and reasoned with one another, <sup>4</sup>Jesus himself also drew near, and <sup>5</sup>went with them.

16. But their <sup>6</sup>eyes were held, that they should not know him.

17. And he said to them: <sup>7</sup>What are these discourses that you hold one with another as you walk, and <sup>8</sup>are sad?

18. And the one, whose name was <sup>9</sup>Cleophas, answering, said to him: <sup>10</sup>Art thou alone a stranger in Jerusalem, and hast not known the things that have been done there in these days?

Emmaus has disappeared from the map of Palestine, and geographers and interpreters dispute as to where it was. There were two villages of the name, and one was three times as far from Jerusalem, as the other, in a different direction.

There is a question raised as to who the *two disciples* were. The name of one of them is given. Is this Cleophas the same as Alphaeus? The general opinion amongst writers on this passage is, that Cleophas was the father of SS. James and Jude, and the grandfather of SS. James the Greater and John. He was brother to S. Joseph, and related also to the Blessed Virgin. The likelihood is that his companion was a native of Emmaus, and a follower of Our Lord, and some relative of Cleophas. He asked the latter, whom he met in Jerusalem at the Pasch, to come to his place, dine and sup with him, and rest there for the night.

This seems the most natural construction for explaining the simple incident so elegantly told by S. Luke.

<sup>1</sup>*Two of them.*—Those who maintain that the unnamed one was Luke himself, are not well supported, especially as S. Luke himself seems to imply that he was not an eye-witness (chap. i. v. 2). Still the tradition remains amongst many.

<sup>2</sup>*Sixty furlongs.*—The measure was somewhat more than our furlong ; but the distance would be over eight miles.

<sup>3</sup>*Of all these things.*—About the Trial, Passion, Crucifixion, and perhaps Resurrection of Our Lord.

<sup>4</sup>*Jesus Himself drew near.*—They saw Him coming by a sort of cross-path, or following them, and then joining them in theirs. He did not stand suddenly beside them as this would frighten them.

<sup>6</sup>*Went with them.*—Travellers in Judea went together in as large bodies as they could manage, for self-defence.

<sup>6</sup>*Eyes were held.*—Supernaturally prevented. This often happened ; in the Garden of Gethsemani, as may be inferred from S. John xviii. 4 ; and several times after the Resurrection. He appeared as a gardener to Magdalen.

<sup>7</sup>*What are these discourses ?*—The strange traveller asks the question in order that He may prepare them for the revelation.

<sup>8</sup>*Are sad.*—They evidently loved Our Lord and felt His death.

<sup>9</sup>*Cleophas.*—Some think this Cleophas is an obscure person about whom we never heard before.

<sup>10</sup>*Art thou alone.*—This sentence could run, “ Art thou then such a stranger in Jerusalem as not to know ? ” etc.

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Good conversation :

- 1st. Brings Jesus near us.
- 2nd. Causes Him to instruct us.
- 3rd. To reveal the truth to us afterwards.

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Speaking about His Passion :

- 1st. Do it with earnestness.
- 2nd. Do it with reverence.
- 3rd. Do it with sadness and sorrow.

Eyes were held :

- 1st. Eyes are held by prejudice.
- 2nd. Eyes are held by antipathy.
- 3rd. Address the Lord and He will open them.

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Presence of God :

- 1st. Where two or three are.
- 2nd. When we converse about Him.
- 3rd. Let us pray on a journey for such company.

19. Quibus ille dixit: "Quæ?"  
Et dixerunt: "De JESU Naza-  
reno, qui fuit vir propheta,  
potens in opere et sermone cor-  
ràm Deo et omni populo.

20. "Et quomodò eum tra-  
diderunt summi sacerdotes et  
principes nostri in damnationem  
mortis, et crucifixerunt eum.

21. "Nos autem sperabamus  
quia ipse esset redempturus  
Israel: et nunc, super hæc om-  
nia, tertia dies est hodiè quòd  
hæc facta sunt.

22. "Sed et mulieres quædam  
ex nostris terruerunt nos, quæ  
ante lucem fuerunt ad monu-  
mentum,

23. "Et, non invento cor-  
pore ejus, venerunt dicentes se  
etiam visionem angelorum vi-  
disse qui dicunt eum vivere.

24. "Et abierunt quidam  
ex nostris ad monumentum, et  
ità invenerunt sicut mulieres  
dixerunt, ipsum verò non inve-  
nerunt."

19. And he said to them:  
<sup>1</sup>What things? And they said:  
Concerning <sup>2</sup>Jesus of Nazareth,  
who was a prophet, mighty in  
work and word, before God  
and all the people.

20. And how <sup>4</sup>our chief priests  
and rulers delivered him to be  
condemned to death, and cruci-  
fied him.

21. But we hoped that it was  
he who should have <sup>4</sup>redeemed  
Israel: and now, besides all  
this, to-day is the third day  
since these things were done.

22. Yea, and certain women  
also of our company <sup>4</sup>affrighted  
us, who, before it was light,  
were at the sepulchre:

23. And, not finding his body,  
came, saying, that they had  
also seen a vision of Angels,  
who say that he is alive.

24. And some of our people  
went to the sepulchre, and  
found it so as the women had  
said: but him they found not.

The discourse of the disciples, whether all given by one, or given by both in alternate verses, is a revelation of the state of mind of the disciples and Apostles at the time. They expected great things in a temporal way, and all were not sure of His Divinity. The death seemed to have been a thunderbolt which shattered whatever confidence they had. Still there was some hope. A few of them remembered what he said about rising again on the third day. They go on hoping until the Sunday comes round and the news is spread that no body was found in the tomb and that some Angels spoke to the women.

In this state of doubt and hesitancy Our Lord undertakes to

enlighten them. There is more light thrown upon the state of things just then by these few verses than would be by a long account. No wonder some think S. Luke was one of the two.

<sup>1</sup>*What things?*—What sort of things rather. He is supposed to be a stranger and ignorant, and it is their business to inform him.

<sup>2</sup>*Jesus of Nazareth.*—Thus was He known by the people, and these two were not going to betray any greater faith in Him even if they had it.

<sup>3</sup>*Work and word before God and all the people.*—This was a fine eulogium. He practised what he taught, and was as dear to Heaven by His holiness as He was to His friends by His benevolence.

<sup>4</sup>*Our chief priests and rulers.*—They lay the blame of His death upon their own leaders, rather than upon Pilate.

<sup>5</sup>*Redeemed Israel.*—Take away the yoke of the Romans.

<sup>6</sup>*Affrighted us.*—The Greek word would signify that they were thoroughly nonplussed and put out of all their calculations. One would imagine that they ought to believe the women. They thought He would rise like the lightning and begin His second coming.

<sup>7</sup>*That he is alive.*—The women carried their message correctly, but were not believed.

<sup>8</sup>*Some of our people.*—Several went, very likely, as well as Peter and John.

#### Our Lord was :

- 1st. Great in deed.
- 2nd. Great in word.
- 3rd. Great in holiness.
- 4th. Great among the people.

#### Mistaken notions :

- 1st. Make people incredulous.
- 2nd. Make them dubious in face of truth.
- 3rd. Often remain after conviction.

#### The Jews :

- 1st. Loved their old nation.
- 2nd. Grieved to themselves under a foreign yoke.
- 3rd. Longed for deliverance.

#### The Resurrection :

- 1st. Was soon noised abroad.
- 2nd. Hard to be believed.
- 3rd. This hardness is put before us prominently in the Gospel.



25. Et ipse dixit ad eos : " O stulti et tardi corde ad credendum, in omnibus quæ locuti sunt prophetæ !

26. " Nonne hæc oportuit pati Christum, et ita intrare in gloriam suam ? "

27. Et, incipiens à Moyse et omnibus prophetis, interpretabatur illis in omnibus scripturis quæ de ipso erant.

28. Et appropinquaverunt castello quod ibant, et ipse se finxit longius ire :

29. Et coegerunt illum dicentes : " Mane nobiscum, quoniam advesperascit et inclinata est jam dies." Et intravit cum illis.

25. Then he said to them : " O foolish, and slow of heart to believe in all the things which the prophets have spoken !

26. " Ought not Christ to have suffered these things, and so to enter into his glory ?

27. And beginning from " Moses, and all the prophets, he expounded to them, in " all the Scriptures, the things that were concerning him.

28. And they drew " nigh to the town whither they were going : and he " made as though he would go farther.

29. " But they constrained him, saying : " Stay with us, because it is toward evening ; and the day is now far spent. And " he went in with them.

" What would not one give to have been present at this short exegesis of Our Lord, or at least to have a copy of it ? " exclaimed an old German writer.—Herberger *apud* Fillion.

The reproof is well merited. Is this the outcome of all the teaching and miracles of three years and a half ? We have remarked in several places that the Apostles and disciples seemed to be especially stupid or hard-headed. Indeed, it is inconceivable to us how they possibly could be so slow to see a truth. It is well to remember that those who are brought up in the doctrines of the Church from infancy and who imbibe the Gospel as they do the nourishment of their lives, have a great advantage over those who either never heard of it, or heard it only to have it mocked or blasphemed.

To the Apostles the whole thing was quite new, and the terrible trials they had gone through recently, might account for some of their lethargy.

After reproving them, Our Lord gives them a full history which leads them up to a certain point.

<sup>1</sup>*O foolish.*—That is, incapable of putting your thoughts into shape, or not taking the trouble to think aright.

<sup>2</sup>*The prophets.*—These included S. John the Baptist.

<sup>3</sup>*Ought not.*—Because it was decreed, and because only thus could man be redeemed, and an example given to future confessors and martyrs.

<sup>4</sup>*Moses.*—The books of Moses come first in the Bible.

<sup>5</sup>*All the Scriptures.*—He took some text or two, or perhaps figures from each book.

<sup>6</sup>*Nigh to the town.*—The time seemed to have passed quickly. The narrative reads as if they suddenly found themselves at the town and not tired.

<sup>7</sup>*Made as though.*—Our Lord was yet in the quality of a stranger, and would not go in unless he was invited. One invitation was not enough in the East; three or four, and even pulling the cloak, are sometimes used.

<sup>8</sup>*They gently forced him.*

<sup>9</sup>*Stay with us.*—These words were the prayer of Hosius, who uttered them after, he had received the viaticum, and just before he died (A' Lapide).

<sup>10</sup>*He went in with them.*—How perfectly Oriental is the whole scene.

When God reproves :

1st. He shows us ourselves.

2nd. He prepares the mind.

3rd. He instructs.

Ought to suffer :

1st. Because it was God's will.

2nd. The new way to heaven.

3rd. He set us an example.

Pretends to go further :

1st. When He seems to forget us.

2nd. When He does not grant our prayers.

3rd. When we are a long time suffering.

He will come in :

1st. If we beseech Him.

2nd. If we constrain Him.

3rd. If we wish Him to stay with us.

4th. Especially *quando vita vesperascit.*

30. Et factum est, dùm recumberet cum eis, accepit panem, et benedixit ac fregit, et porrigebat illis.

31. Et aperti sunt oculi eorum, et cognoverunt eum; et ipse evanuit ex oculis eorum.

32. Et dixerunt ad invicem: "Nonne cor nostrum ardens erat in nobis dùm loqueretur in viâ, et aperiret nobis scripturas?"

33. Et, surgentes eâdem horâ, regressi sunt in Jerusalem, et invenerunt congregatos undecim et eos qui cum illis erant.

34. Dicentes quodd surrexit Dominus verè et apparuit Simoni.

35. Et ipsi narrabant quæ gesta erant in viâ, et quomodò cognoverunt eum in fractione panis.

30. And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them.

31. And their eyes were opened, and they knew him; and he vanished out of their sight.

32. And they said one to the other: Was not our heart burning within us, whilst he was speaking in the way, and opened to us the Scriptures?

33. And they rose up the same hour, and went back to Jerusalem: and they found the eleven gathered together, and those that were with them.

34. Saying: The Lord is risen indeed, and hath appeared to Simon.

35. And they told what things were done in the way, and how they knew him in the breaking of bread.

Catholic writers generally follow the opinion of the ancient Fathers of the Church in holding that this *Breaking of Bread* in Emmaus was a celebration of the Eucharist. This they conclude from the expression used by S. Luke in the Acts, and the one generally adopted in the *Disciplina Arcani*. The words, the manner, and the giving are the same, except the *Hoc est corpus meum*. The effect sudden and miraculous.

It is supposed that Our Lord supped first with them and celebrated this rite afterwards.

Those Catholic writers—and we need not say most Protestants—who maintain that it was not the Eucharist, rest their opinions on its being in *one kind* only, that they rose immediately, and did not eat.

Surely Our Lord could dispense with Himself, and certainly *they* could consume the elements on the way. S. Luke does not say they *did not* consume them. Consecration in *one kind* is quite valid, and here is an example of Communion in one kind.

<sup>1</sup>*Whilst He was at table.*—At the conclusion of the meal.

<sup>2</sup>*Gave to them.*—This is the same manner in which He is represented as celebrating the Last Supper.

<sup>3</sup>*Their eyes were opened.*—They recognised Him at once. These two were not at the Eucharistic Supper before, and we might venture to assert that it was as soon as they took the morsels they perceived. They would not keep them in their hands.

<sup>4</sup>*Vanished.*—The powers of a glorified body are beyond our knowledge. Some wonderful things were shown concerning them during the Forty Days.

<sup>5</sup>*Our heart burning.*—They now look back and began to remember all that was said, and the effect every word had upon them at the time.

<sup>6</sup>*The same hour.*—Immediately is the meaning generally attached to S. Luke's *same hour*, and *went back*. They intended to stop all night, but the news was too precious to keep to themselves.

<sup>7</sup>*Eleven.*—There were only ten (as Thomas was absent), but the College was called *The Eleven*, as it used to be *The Twelve*, before Judas fell.

<sup>8</sup>*Those that were with them.*—Mary and the holy women and others; something the same as at the coming of the Holy Ghost.

<sup>9</sup>*Appeared to Simon.*—We have no other record of this apparition in the Gospels. It is mentioned by S. Paul, in 1 Cor. xv. 5.

<sup>10</sup>*They told.*—These are the disciples come from Emmaus.

The Eucharist, preparation for :

1st. Conversation with Our Lord.

2nd. Warming of the heart.

3rd. Strong invitations for Him to come.

4th. Assisting at Mass devoutly.

5th. Receiving in faith.

6th. Sudden enlightenment.

The Disciples :

1st. Hurry back with their news.

2nd. Find faith before them.

3rd. All rejoicing together.

4th. Faith confirmed.

36. Dùm autem hæc loquuntur, stetit JESUS in medio eorum, et dicit eis: "Pax vobis: ego sum, nolite timere."

37. Conturbati verbò et conterriti, existimabant se spiritum videre.

38. Et dixit eis: "Quid turbati estis, et cogitationes ascendant in corda vestra?"

39. "Videte manus meas et pedes, quia ego ipse sum; palpe, et videte quia spiritus carnem et ossa non habet, sicut me videtis habere."

40. Et, cùm hoc dixisset, ostendit eis manus et pedes.

41. Adhùc autem illis non credentibus, et mirantibus præ gaudio, dixit: "Habetis hic aliquid quod manducetur?"

42. At illi obtulerunt ei partem piscis assi et favum mellis.

43. Et cùm manducasset coràm eis, sumens reliquias dedit eis,

44. Et dixit ad eos: "Hæc sunt verba quæ locutus sum ad vos cùm adhuc essem vobiscum, quoniam necesse est impleri omnia quæ scripta sunt, in lege Moysi et prophetis et psalmis, de me."

36. Now <sup>1</sup>whilst they were speaking these things, Jesus <sup>2</sup>stood in the midst of them, and saith to them: <sup>3</sup>Peace be to you; it is I, fear not.

37. But they, being troubled and affrighted, supposed that they <sup>4</sup>saw a spirit.

38. And he said to them: Why are you troubled, and why do <sup>5</sup>thoughts arise in your hearts?

39. See my hands and my feet, that it is <sup>6</sup>I myself; feel, and see: for a spirit hath not <sup>7</sup>flesh and bones, as you see me to have.

40. And when he had said this, he showed them his hands and his feet.

41. But while they yet <sup>8</sup>believed not, and wondered for joy, he said: Have you here anything to eat?

42. And they offered him a piece of a <sup>9</sup>broiled fish, and a honey-comb.

43. And when he had eaten before them, taking <sup>10</sup>the remains, he gave to them.

44. <sup>11</sup>And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Easter Sunday concluded beautifully. The apparitions of Our Lord were made to individuals up to the present. When so many were together, and the doors closed, He appeared suddenly

in the midst of them. Although they said to the disciples who came from Emmaus, *Surrexit Dominus vere*, there were some of them still incredulous.

Our Divine Lord then speaks to them in His own well-remembered and beloved voice, showed them His hands and feet, aye, with the wounds still in them, asked them to feel him, and at length asked for food and partook of it in their presence. Their backwardness in believing is a great lesson to us, and helps to confirm our faith in the Resurrection.

<sup>1</sup>*Whilst they were speaking.*—Jesus comes to them when they are speaking of Him.

<sup>2</sup>*Stood in the midst of them.*—The doors were shut, but a glorified body can pass through the earth and go to the various planets as the will may decide.

<sup>3</sup>*Peace.*—The Hebrew salutation. He wishes to calm their fears also.

<sup>4</sup>*Saw a spirit.*—Ghosts have been universally believed in, and S. Augustine says it would be temerity to deny that they appear in a visible or audible manner.

<sup>5</sup>*Thoughts arise.*—He showed that He knew their thoughts.

<sup>6</sup>*I, myself.*—Call to mind every feature you knew and every thing that was familiar to you.

<sup>7</sup>*Flesh and bones.*—A spirit can put them on when permitted ; but they do not have them always.

<sup>8</sup>*Believed.*—Some soften this to their not adverting to their belief for joy. Our Lord would not give a new proof if it was not required.

<sup>9</sup>*Broiled fish.*—This was part of the repast of which they had been partaking, most likely.

<sup>10</sup>*The remains.*—They were glad to eat morsels from Him once more. This is a mark of particular preference.

<sup>11</sup>Some join verse 44 to the following. We think it fits in here, and seems like what He said on the way to Emmaus.

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#### Speaking of Our Lord :

- 1st. Makes Him come to us.
- 2nd. Brings us peace.
- 3rd. Puts away bad thoughts.
- 4th. Increases our faith.

#### Proving the Truth :

- 1st. Our Lord took great pains to convince.
- 2nd. Had recourse to everything likely to effect conviction.
- 3rd. We should do the same.

45. Tunc aperuit illis sensum ut intelligent scripturas.

46. Et dixit eis: "Quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere à mortuis tertià die,

47. "Et prædicari in nomine ejus pœnitentiam et remissionem peccatorum in omnes gentes, incipientibus ab Jerosolymâ.

48. "Vos autem testes estis horum.

49. "Et ego mitto promissum Patris mei in vos: vos autem sedete in civitate, quoadusquè induamini virtute ex alto."

45. Then he <sup>1</sup>opened their understanding, that they might understand <sup>2</sup>the Scriptures.

46. And he said to them: <sup>3</sup>Thus it is written, and thus it behoved Christ to <sup>4</sup>suffer, and to rise again from the dead the third day:

47. And that <sup>5</sup>penance and <sup>6</sup>remission of sins should be preached in his name among <sup>7</sup>all nations, beginning at Jerusalem.

48. And <sup>8</sup>you are witnesses of these things.

49. And <sup>9</sup>I send the promise of my Father upon you: but stay you in the city, till you be endued <sup>10</sup>with power from on high.

All this except, perhaps, verse 49, might aptly be said on Easter Sunday, and there is no reason to suppose it was not. Repetitions were not only common, but even necessary, in order to impress things upon the minds of His disciples. Anyone who reflects on the kind of minds they had and their difficulty in believing, cannot for a moment come to the conclusion that Our Lord said His important words only once.

Verse 49 might aptly be spoken on the eve of the Ascension, as S. Luke passes over all the incidents of the Forty Days, which he refers to again in the beginning of the Acts of the Apostles.

Their not leaving Jerusalem was not enjoined until then, as they were ordered to go to Galilee, where our Lord joined them and appeared to a great multitude.

The concluding chapter of this Gospel looks as if some portions of it were lost.

<sup>1</sup>*Opened their understanding.*—A Hebraism to show that Our Lord gave them plenty of talents and new minds.

<sup>2</sup>*The Scriptures.*—This was an infused knowledge of the sacred writings which they never read, yet knew perfectly, henceforth.

<sup>3</sup>*Thus it is written.*—He gave them a model discourse which they were to imitate.

<sup>4</sup>*Suffer . . . . and rise.*—One was the prelude, the other the great fact to begin the Church.

<sup>5</sup>*Penance.*—This is the door for the sinner.

<sup>6</sup>*Remission of sins.*—The sinner is a child of heaven, then. *In His name.* Not without His authority.

<sup>7</sup>*All nations.*—Catholic or Universal, from Jerusalem as a centre, taking up what the Old Dispensation had lost.

<sup>8</sup>*You are witnesses.*—He addresses especially His Apostles.

<sup>9</sup>*I send the promise.*—This is the great commission which they were to hand down to future generations.

<sup>10</sup>*With power from on high.*—They might object their weakness. The Day of Pentecost was near, and they waited.

#### The Scriptures :

- 1st. Not to be read by all.
- 2nd. Require light to be understood.
- 3rd. Persons should be commissioned who want to teach or expound them.

#### Preachers :

- 1st. Should have this understanding.
- 2nd. Should follow Our Lord's manner.
- 3rd. Should freely give to all.

#### Witnesses :

- 1st. Must tell the truth.
- 2nd. The whole truth.
- 3rd. And nothing but the truth.

#### Jurisdiction :

- 1st. Comes from Our Lord.
- 2nd. From the Apostles.
- 3rd. From the Pope and those appointed by him.

50. Eduxit autem eos foràs in Bethaniam, et elevatis manibus suis benedixit eis.

51. Et factum est, dùm benediceret illis, recessit ab eis, et ferebatur in cœlum.

52. Et ipsi, adorantes, regressi sunt in Jerusalem cum gaudio magno.

53. Et erant semper in templo, laudantes et benedicentes DEUM. Amen.

50. And he led them out as far as to <sup>1</sup>Bethania : and <sup>2</sup>lifting up his hands, he blessed them.

51. And it came to pass, whilst he blessed them, that <sup>3</sup>he departed from them, and was <sup>4</sup>carried up to heaven.

52. And they, <sup>5</sup>adoring, went back to Jerusalem with great <sup>6</sup>joy :

53. And they were <sup>7</sup>continually in the temple, praising and blessing God. <sup>8</sup>Amen.



S. Luke reserves his full description of the Ascension for the first chapter of the Acts of the Apostles. There, verse 14, we are told that they returned to Jerusalem, went to an upper room—the *cenaculum*—and there “all these (the Eleven) were persevering with one mind in prayer, with the women, and Mary the mother of Jesus, and with his brethren.”

It would not be stretching the sacred text too far to suppose that these companions witnessed His Ascension as well as the Eleven.

The picture of Our Lady nursing the Infant Church until the Coming of the Holy Ghost is often lost sight of by writers on this subject. We see them gathered around her, going at stated times to the Temple, returning again to this upper chamber and spending the days of the Expectation in prayer. He did not leave them orphans, for She was with them until the Holy Ghost came; and, then they were all *men* going forth in the strength they had received. They did not forget what they owed to Mary.

<sup>1</sup>*Bethania*.—This was beside Mount Olivet, or rather on its declivity.

<sup>2</sup>*Lifting up his hands*.—Giving his most solemn blessing. He came into this world in cold and hunger. He was badly treated whilst in it, and now He leaves it, blessing us. Let us try and deserve that blessing.

<sup>3</sup>*He departed from them*.—He arose into the air gradually, so that they had plenty of time to observe His majestic departure.

<sup>4</sup>*Carried up*.—This form of the verb would say that He went Himself gradually towards Heaven.

<sup>5</sup>*Adoring*.—They all fell on their knees and adored Him. This is the first time we read of their having done so. The cloud came, then the angels spoke, and they returned to Jerusalem.

<sup>6</sup>*Joy*.—They were sorry because He went, but joyful to see His glory and the grand triumph He had over the world and over death.

<sup>7</sup>*Continually*.—That is to say, they went there at the regular hours of prayer. They did not live there, as S. Luke himself tells us.

<sup>8</sup>*Amen*.—This is supposed to be added by some scribe in after times.

---

#### The Ascension :

1st. Victory over Sufferings.

2nd. Victory over Death.

3rd. Shewed us our rewards.

#### The ten days :

1st. Were spent in prayer.

2nd. Public and private prayer.

3rd. In company with Mary.

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# INDEX

## TO THE

### HINTS FOR SERMONS.



#### A

	PAGE
Absent from Death of Our Lord ... ..	169
Absolution ... ..	289
Abuses, how to put them down ... ..	114
Accusations ... ..	283, 464
Active life ... ..	330
Activity of Our Lord ... ..	411
Afar off ... ..	457
Afflictions, cause of ... ..	18
Almsgiving ... ..	126
Ambition ... ..	94, 317
„ not blind, but just as bad ... ..	104
Angel comforting ... ..	454
Angel's honour towards Mary ... ..	191
„ message ... ..	192
Anger without sin ... ..	25
Anna the Prophetess ... ..	219
Apostle ... ..	245
Apparitions ... ..	186
Appearing of Christ ... ..	219
Ascension ... ..	496
Austerities for converts ... ..	21
Avidity for wonders ... ..	3

#### B

Beauty ... ..	433
Believing of Pharisees ... ..	79
Best use of time ... ..	111
Betrayal of Judas—two phases ... ..	140
Birth of Our Saviour, and contrast ... ..	209

	PAGE
Blessings ... ..	267
Blindness, real and figurative ... ..	411
Bodies and Souls ... ..	77
Body of the Church ... ..	365
Buying and selling ... ..	111

## C

Called, those who are not ... ..	29
Calling the Twelve ... ..	ib.
Catching Souls ... ..	253
Celibacy ... ..	130
Censorious people ... ..	283
Ceremonies, ecclesiastical ... ..	74
Chief priests ... ..	457
Christmas, first, how kept ... ..	211
Coming into notice of Our Lord ... ..	6
Company, bad ... ..	151, 154
Communion, bad... ..	449
Confession of Faith ... ..	315
"    "    Our Lord ... ..	462
"    "    Sins ... ..	398
"    "    Peter ... ..	81
Confidence in Christ ... ..	41
Contemplative life ... ..	330
Contrast ... ..	315
Convents ... ..	291
Conversation, good ... ..	485
Converts, possible treatment of ... ..	72
Craft and evil designs ... ..	340
Credentials ... ..	307
Crowds and changeableness ... ..	246
"    following Our Lord ... ..	27
Crucifixion ... ..	161
Crying of Jesus, tradition ... ..	209
"    out in Churches ... ..	248
Curing indiscriminately... ..	11
Curses ... ..	267
"    coming on ... ..	113

## D.

Dancing, its effects ... ..	57
"    foreign ... ..	ib.
Dangers of earthly goods ... ..	387
"    to the rich ... ..	100

# INDEX.

	499
	PAGE
Daring of S. John ... ..	234
Darkness at the Crucifixion ... ..	164
Daughter of Jairus ... ..	304
Dead, prayers for ... ..	120
" reverence for ... ..	479
" reverent care of ... ..	169
Death, preparation for ... ..	133
" its consequences ... ..	167
" of S. Joseph ... ..	226
" its comforts and terrors ... ..	476
Deceivers ... ..	428
Degrees of sinfulness ... ..	38Q
Demoniac cured, allowed to preach ... ..	46
Demoniacs, devils ... ..	299
Demons' faith ... ..	27
Depart not ... ..	307
Descent of Our Lord from David ... ..	124
Desert, reasons for going there ... ..	250
Destruction of Jerusalem ... ..	131
Detachment from things of earth ... ..	402
" " riches ... ..	100
Devil, binding up ... ..	30
Disciples ... ..	491
Dispensations ... ..	214
Divinity of Christ ... ..	326, 430

# E.

Early rising ... ..	13
Earnestness ... ..	367
Effects (immediate) of Our Lord's Death ... ..	166
Elegance of diction ... ..	180
End of the world ... ..	131
Enthusiasm ... ..	30
Entry to Jerusalem—2 ... ..	419
Eucharist, preparation for, and thanksgiving ... ..	143, 491
Evidences of the Kingdom of God ... ..	400
Evil disposed like not the holy ... ..	46
Excuses for sin ... ..	146
Experience of knowledge of Christ ... ..	219
Explanation of Heavenly things ... ..	40
Eye-serving ... ..	417
Eyes held ... ..	485

## F

## PAGE

Faith and miracles ... ..	50
„ for removing mountains ... ..	113
„ „ miracle working ... ..	396
False accusations ... ..	151, 386
Family aid for Heaven ... ..	230
Fasting in all systems of belief ... ..	21
Fault-finding of Pharisees ... ..	19
Favours, seeking for ... ..	18
Fear of God ... ..	197
Fecundity in marriage ... ..	187
Feeding people ... ..	309
Fellow-labourers ... ..	94
Fervour ... ..	353
Festivals ... ..	142
Fishers for souls ... ..	253
Forbearance ... ..	361
Forfeit-playing ... ..	461
Forgiveness of Jesus—2 ... ..	472
Fruit of fame ... ..	248
Funeral of Our Lord ... ..	479

## G

Generosity ... ..	269
„ of Our Lord in curing all ... ..	64
Gifts of God ... ..	38
God the Father—3 ... ..	383
Going through the forms ... ..	462
Good Thief ... ..	474
Governors and their dues ... ..	118
Gradual cure by Our Lord ... ..	81
Granting favours ... ..	363
Greatness of Jesus ... ..	487
Green wood ... ..	471
Groans of Our Lord on the Cross ... ..	164
Growth of Holiness in Our Lord ... ..	221

## H

Harvest for heaven ... ..	322
„ time ... ..	38
Heavenly injustice ... ..	386
„ joys ... ..	218
„ sorrows ... ..	ib.
Heresies ... ..	400

# INDEX.

501

PAGE

Heroic sanctity ... ..	60
Hidden infirmities ... ..	302
Holes to pick in holy lives ... ..	25
Hollow piety ... ..	273
Holy Ghost—effects of ... ..	6
Honours and humiliations reciprocate merits ... ..	82
Human means in God's providence ... ..	207
Humanity of Our Lord ... ..	265
Humiliations ... ..	92
Humility ... ..	407
„ of Mary ... ..	195
Hungry creatures ... ..	197
Hypocrites—figures of ... ..	124
„ in perfection ... ..	156
„ persecute ... ..	363

## I

Indifference ... ..	351
Infallibility of the Pope ... ..	452
Influence for <i>good</i> or <i>evil</i> ... ..	158
Informers ... ..	232
Injuries to character ... ..	280
Innocence, signs of ... ..	142
Instructions of S. John ... ..	232
Intercession ... ..	309

## J

Jesus, Our Lord... ..	23
„ Son of God ... ..	2
„ just born ... ..	211
„ His obedience ... ..	226
„ and the Baptist ... ..	235
„ asleep ... ..	296
Jericho, its history ... ..	106
Jews ... ..	487
„ refusing calls ... ..	374
John ... ..	2
„ model of anchorets ... ..	4
„ his humility ... ..	<i>ib.</i>
„ his birth ... ..	201
„ his office ... ..	228
„ his preaching ... ..	230
„ and Elias ... ..	90
Joseph, S.... ..	189

	PAGE
Joseph S., praised on various accounts ... ..	209
Joys preceding sorrows ... ..	87
Judas blaming Magdalen ... ..	138
„ his crime ... ..	149
Jurisdiction ... ..	495
Justice fulfilled ... ..	214

## K

Kindness of Jesus ... ..	335
„ „ Our Lord ... ..	50
Kingdom ... ..	449
„ of God, its evidences... ..	400
Kneeling, position for prayer ... ..	15
Knowing Christ, modes of ... ..	219

## L

Labourers in God's harvest ... ..	322
Last Judgment—2 ... ..	438
Law, Old and New ... ..	319
Laws of man and laws of God ... ..	68
Lightning and accidents ... ..	402
Lord and His followers contrasted ... ..	159
Love of God and our neighbour ... ..	122, 329
„ „ solitude ... ..	255
Lowliness here ... ..	353

## M

Magdalen ... ..	138
„ pardoned ... ..	287
Magdalen's shame ... ..	285
Magnifying faults ... ..	263
Man in authority doing wrong... ..	469
Man's life ... ..	348
Mary and the Trinity ... ..	195
„ „ Joseph... ..	207
„ a prophetess ... ..	195
Mary's submission ... ..	192
„ charity ... ..	199
Mass—Sacrifice ... ..	447
Masters ... ..	271
Material churches ... ..	414
Matrimony—its three unions ... ..	97
Matthew's call ... ..	19

# INDEX.

503

PAGE

Mending manners ... ..	260
Mercy of God ... ..	197
Ministers of the Gospel ... ..	32
Miracles ... ..	263
Misfortunes ... ..	361
Mission of our Lord ... ..	291
Missioners and Missions ... ..	281
Mistaken notions... ..	487
Misuse of gifts ... ..	296
Mockeries of Our Lord—2 ... ..	162
Modern Rationalists ... ..	466
Modes of conveyance used by Our Lord ... ..	109
Modesty of Mary ... ..	191
Moral obliquity ... ..	70
Multitude ... ..	464

## N

Naming a child ... ..	191
Nazareth, a small village ... ..	189
Nearing God ... ..	122
Necessity and charity ... ..	255
Non-belief of Apostles ... ..	79
Non-Catholics ... ..	276
Not understanding Heavenly things ... ..	40
„ using talents ... ..	38
<i>Nunc Dimittis</i> ... ..	216

## O

Oaths, rash ... ..	57
Obedience, observance ... ..	15
Objections from nature ... ..	186
One-pound man ... ..	417
Ordination ... ..	243
Our Lord ... ..	276

## P

Parents' duties towards children ... ..	221
Passion of Christ ... ..	485
Patience of Our Lord ... ..	64
Peering into futurity ... ..	135
Penitence of Magdalen ... ..	289
People and our Lord ... ..	250
Permissions of God ... ..	404



	PAGE
Persecution of Religious, why ... ..	102
Persecutions in general ... ..	400
Persecutors and persecuted ... ..	435
Persistency of the Jews... ..	466
Perversity... ..	335
Peter at the Resurrection ... ..	171
Peter's Denial and repentance ... ..	459
" fervour ... ..	455
" penance ... ..	154
Pharisee ... ..	285
Pilate's character... ..	156
Pity for Our Lord ... ..	471
Poor people ... ..	257
" " rejected ... ..	60
Popular notions ... ..	312
Poverty badly understood ... ..	102
" effects of—4 ... ..	392
Practical jokes ... ..	461
Prayer ... ..	404
" earnest ... ..	41
" of Our Lord ... ..	62
" and its conditions ... ..	333
Prayers for needs ... ..	11
Preachers ... ..	495
" with human respect ... ..	10
" rendering an account ... ..	58
" praised... ..	234
Preface to S. Luke ... ..	177
Preparation for Communion ... ..	3
Priests sometimes like Scribes... ..	58
" and people ... ..	265
Presence of God... ..	485
Presumption ... ..	367
Provision ... ..	443
Prodigal Son—3 ... ..	383
Promises, rash ... ..	57
Promptness of Apostles following ... ..	8
Proofs ... ..	280
" of the Resurrection ... ..	172
Protestants blessed by Priests ... ..	72
Proving the truth ... ..	493
Provision ... ..	443
Purity ... ..	428
" of intention ... ..	340, 433

## R

	PAGE
Real Presence ... ..	447
Reformers ... ..	260
„ claims to attention ... ..	114
Rejoicing ... ..	326
„ for a sinner's reform ... ..	380
Relapsing sinner ... ..	338
Remedies, natural and supernatural ... ..	48
Resurrection ... ..	307, 430, 487
„ wonders thereof ... ..	172
Returns ... ..	269
Rich men ... ..	389
„ people and their dangers ... ..	100
Riches and their use ... ..	167
„ effects of—4 ... ..	392

## S

Sacrament of Eucharist, Our Lord hailed ... ..	109
Sacred things sacrificed to serve the poor ... ..	23
„ „ familiarised ... ..	98
Satan falling ... ..	324
<i>Scandalum pharisæorum</i> ... ..	285
Scattering of Israel ... ..	199
Scenes at the Transfiguration ... ..	90
Scholars ... ..	271
Scribes ... ..	257
Scriptures ... ..	495
„ ill understood ... ..	118
Secrets ... ..	346
Secular education ... ..	228
Seeing and following ... ..	106
„ the Lord ... ..	307
Seeking for information... ..	36
„ Him when lost ... ..	224
Seed promised in Genesis ... ..	199
Self-confidence ... ..	146
Selfishness ... ..	348
Sending of Gabriel ... ..	189
„ „ the Apostles... ..	54
Sense of shame, Magdalen ... ..	285
Separation between husband and wife ... ..	97
Serving the poor ... ..	104
Severity with children ... ..	98
Shame ... ..	312

	PAGE
Shepherds as believers and Evangelists ... ..	212
Showy gifts ... ..	324
Shrinking from celebrity ... ..	13
Signs of pride ... ..	372
„ „ the end ... ..	133
Silence of Jesus ... ..	152
Simeon ... ..	216
Simon of Cyrene ... ..	161
Society ... ..	372
Solicitude ... ..	351
Solid piety ... ..	273
Sorrow, conditions of ... ..	287
Soul and the exchange of it ... ..	84
„ of the Church ... ..	365
Souls and bodies ... ..	77
Sower, parable of ... ..	294
Speaking of Our Lord ... ..	493
Special mercy of God ... ..	199
Spies ... ..	372
Spiritual sores—how cured ... ..	48
Stopping away of Jesus ... ..	224
Strangers ... ..	245
„ ministry amongst ... ..	52
„ precedent ... ..	ib.
Striking for Holy Church ... ..	455
Summary of the Passion ... ..	409
Superiors ... ..	356
Superstitious ordinances ... ..	70
Surprise at Our Lord in the Temple ... ..	8
Swords ... ..	452

## T

Teachers ... ..	36
Teaching ... ..	243
Temptations—2 ... ..	241
Thanksgiving ... ..	195
The ten days ... ..	496
„ three days' loss—2 ... ..	222
Thief—Spiritual ... ..	353
Toleration ... ..	317
Tormenting people ... ..	460
Traditions of men ... ..	68
Traitors ... ..	147
Transfiguration ... ..	87







